

The Living Church

VOL. XXX.

MILWAUKEE, WIS.—DECEMBER 12, 1903.

No. 6

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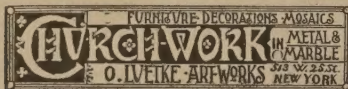


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Editorials and Comments.

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With which are united "The American Churchman,"
and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

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AD CLERUM.

"Erubescant Sacerdotes si sacratoris vitae inveniantur laici, qui hujus vitae fluctibus sunt immersi."—*S. Greg. Mag.*

"Vere magna confusio Sacerdotum, et omnium clericorum, quando laici inveniantur fideiores, et justiores."—*S. Jo. Chrys.*

Equidem monstruosa res est gradus sumus, et animus infimus; sedes prima, et vita ima; lingua magniloqua, et manus otiosa; sermo multus, et fructus nullus; vultus gravis, et actus levis; ingens auctoritas, et nutans stabilitas."—*S. Bern.*

"Sacerdos eadem cum populo, multo graviora patietur." *S. Jo. Chrys.*

"Vae ministris infidelibus qui nondum reconciliati reconciliationis alienae negotia apprehendunt. Vae filiis irae qui se ministros gratiae constituunt. Vae iis qui ambulantes in carne Deo placere non possunt, et velle placare praesumunt." *S. Bern.*

JOHN the Baptizer stands before us to-day. He was the last of the long line which had heralded the Promised Redeemer.

And now, Christ is coming again—in our Christmas communions two weeks hence—in the judgment of the Great Day. The law of preparation for His coming cannot change, for He is the Same yesterday, to-day and forever. As of old John came "preaching in the wilderness and saying 'Repent ye; for the kingdom of heaven is at hand,'" so this Advent the priests of the Church go forth, with the same message, into the wilderness of an unbelieving world.

They call the foolish to wisdom, the disobedient to repentance. The Epistle tells them not to be afraid of human censure, but to endure hatred as their reward for rebuking adulterous connections in persons of high station, and in demanding justice to the hireling, the fatherless, and the widow. Their Master said, "If they have persecuted Me, they will also persecute you." They must be content with His approval, "the praise of God."

But the priests of Jesus Christ are not only watchmen to warn. They are also stewards to release, to nourish, and to bless. In them Christ carries on the works of which the Gospel this day tells. In them He instructs the ignorant, cleanses the sin-sick, quickens the dead, proclaims the glad tidings to the hopeless and forlorn.

Shall we account of them as of the ministers of Christ, and partake of the holy mysteries at their hands?

THERE is a legend of a monk who was once praying in his cell; and as he prayed the Saviour appeared to him. Now, while he gazed in rapture on the glorious vision, a bell was rung that summoned the monk to the performance of some trifling duty. And he hesitated, feeling that he could not tear himself away from this heavenly manifestation. But, after a few seconds, he rose, hastened away, furnished his duties, and quickly returning knelt in his cell again, and to his delight found that the vision had not faded in his absence. Then the Saviour spake and said, "Son, if thou hadst not gone, I had not tarried!"

EVERY DUTY, even to the last duty, involves the whole principle of obedience. The common life may be full of perfection. The duties of homes are a discipline for the ministrations of Heaven.—*Cardinal Manning.*

THE CHURCH'S SYSTEM OF CHILD NURTURE.

AMID the much that is being said about Sunday School methods, pedagogy, child psychology, and other kindred subjects, there is danger that attention may wander from a question of prime importance: namely, what is the great fundamental principle which underlies the entire system of child-nurture within the Church?

The principle is this: That the child shall be trained as already a citizen of the Kingdom. Baptism is the beginning, and stands first. The Catechism meets the child with the enquiry: Who are you? The name you bear: Where did you get it? In what relationship do you already stand to God, in consequence of which you have come to learn His way, and to be taught to do His will?

Our familiarity with the fact which these words suggest, blinds us perhaps to its full import. We may not sufficiently realize how radically the Church's system of child-nurture differs from that which is practically the system of modern Protestantism.

In most Protestant bodies, the young child is regarded as a human being outside God's fold, looking through the fence with hope sometime to enter. The training, therefore, is not to enable him to make good a sonship already his, but to equip him remotely for the making of a future choice, in the crisis known as "change of heart." On this theory, the Sunday School becomes an orphan asylum, a house of detention for unclaimed juveniles, who are to be made ready for adoption into some respectable ecclesiastical family. The spiritual life for the child to develop is not the spiritual life of the present. There is no past to be true to. Everything impinges upon an uncertain future, so pictured that it may never come within the experience of the child's consciousness. The child may have been baptized;—practically it makes no difference. He, with the rest, is taught to regard himself as in a sort of outer-space, from which, perhaps on a "Decision Sunday," he may break through the fence, and emerge into the family of God.

Can we conceive of a wider difference than that which lies between this, as a working-theory, and the Church's system of child-nurture, as set forth in the Book of Common Prayer?

Some years ago, a graduate of West Point, a Major in the Regular Army and a Churchman, had a son whose training necessarily had been delegated to other people. The son wrote to his father about Confirmation, saying that he had been asked to come into the Church; and what should he do? The father's reply was: "Son, you entered that army when you were baptized. For you there can be no other question than this: What shall I now do, in obedience to the will and the command of my Superior Officer, Christ?" An altogether different thing from saying to a young man: Christ is over yonder; if in the future you think He has called you, then leave the place where you are, and join His ranks.

We cannot too often remind ourselves how the Church's system is developed in her Catechism. Nothing is set before the child that admits of a moment's delay, or as a matter of future choice. The child is dealt with as already sustaining a definite relationship to God and to His Kingdom. Nothing is said about a "Decision Sunday," or a future change of heart. The child has been baptized; what he needs, therefore, is to be taught to recognize and to fulfil the obligations which rest upon him as a citizen of the Kingdom. He is not told to make up his mind as to what he proposes after awhile to believe. The direction is: "Rehearse the Articles of Thy Belief." The Ten Commandments are recited, not as ancient literary curiosities, but as setting forth solemn obligations, to which the child is already committed, escape from which is impossible for the baptized. "What *is*"—not what will be, but what *is*—"thy duty towards God?" "What *is* thy duty towards thy neighbor?" The position of the young life in the Kingdom is especially set forth in those paternal words which precede the Lord's Prayer. We ought to be able to see how radically different all this is from the point of view of the denominational Sunday School.

And yet few perhaps appreciate, in all its glory, the Church's definite system of child-nurture. Take, for example, the worship. Why do so few of our children nowadays come to church? Is it not because their parents, unconsciously perhaps, are swayed by the Protestant idea, that the child, even though baptized, sustains no particular relationship either to the Kingdom or to the King?

Is it a common thing for our people to say to their children: "Come to church to-day? Why, of course. You have

been baptized. You belong to God's family. You have your place before the altar, and God expects to find you there."

The issue is clearly defined; none can mistake it. Shall the child first be brought into definite union with God through Holy Baptism, and then be reared as *His* child, in *His* Church? Or shall the child be treated as an alien and kept in an outer space, from which he may, or may not, emerge after awhile into the Kingdom of the Christ? How many in our acquaintance, perhaps of our own kindred, thus brought up, have never emerged!

Our line of thought leads to conclusions which may be stated briefly.

However much methods of child-training may be improved, in the home and in the Sunday School, no improvement is needed of the principle which underlies the Church's system: namely, that the child is to be trained *in*, and not *for*, the Kingdom.

Let no one in the Church be set to teach the young, until he has learned this principle, and has committed himself to it enthusiastically.

As to Confirmation, let care be taken not to deceive the young into supposing that therein they make their first advance toward God.

For Church people to send their children to their own, and at the same time to another, Sunday School, is to expose them to misfortune like that of the woman of Capernaum, who "had suffered many things of many physicians, and was nothing bettered, but rather grew worse." B.

IN THE *Book Lover's Magazine* for November, Julian Hawthorne writes concerning William Miller, the Second Adventist, saying: "His mistake was perhaps not so much in naming a specific date, as in supposing that the Second Coming of the Lord can be a visible and sensible manifestation. It may be accomplished by means of an inner spiritual enlightenment of mankind, stimulating them to unforeseen achievements in the mastery of nature and their own development. In our interpretation of Biblical prophecies it must not be forgotten that the letter killeth, but the spirit giveth life."

Thus the son-of-his-father disposes of one article of the Catholic Faith, the Christian's Creed. The coming of the Lord by a visible manifestation of His Presence to judge the quick and the dead, is a fact stated over and over again in the plainest possible language in the Gospels, in the Book of Acts, in the Epistles, and in the Revelation of St. John. This being true, a very pertinent question suggests itself: If you can explain away the literal fact of our Lord's Second Advent by saying that "the letter killeth, but the spirit giveth life," why is not the same text equally available for explaining away the literal fact of the Incarnation, or the Atonement, or the Resurrection, or the Ascension, or any other fact of revelation on which our salvation depends? Why, pray, should there be any necessary antagonism between the "spirit" and the "letter" of the Revelation of the Son of God, so that the letter means exactly the opposite of what it seems to mean, while the spirit does not seem to mean much of anything which a man can get hold of, and trust in, when he needs help? No doubt to assert that the letter killeth, while the spirit giveth life, gives one the air of being highly spiritual, and superior to the trammels of actual facts; but when the words are used as an universal solvent for the articles of the Christian Creed, they deceive none except the man who gets his theology from popular magazines.

It has been the Nemesis of Protestantism from the start to antagonize things which are really complementary, and as necessary to each other as are two halves to a whole; like the spirit and the letter; authority and private judgment; creeds and free-thought; spirituality and liturgical forms; personal religion and Church-membership; emotional experience and sacramental grace; and thus Protestantism "vindicates" one-half of Christ's Religion, by destroying the other half; as if the amputation of one leg was necessary to vindicate the importance of the other leg, and to promote brisk locomotion. The Second Coming of our Lord to judge the quick and the dead, is to be a visible and sensible manifestation of His Presence in this world, a literal fact in the history of the redemption of the race. It is none the less a fact full of the most exalted spiritual significance for "the inner spiritual enlightenment of mankind, stimulating them to unforeseen achievements in the mastery of (themselves) and in their own development."

WE HAVE now to make the pleasant announcement that the editor has been able to gather about his table a half dozen of the best thinkers among the Church's clergy, to become editorial writers for THE LIVING CHURCH. It never was our desire to make of THE LIVING CHURCH a one-man organ. It is essential for the harmony and unity of any periodical, that one directing hand should have the control of all its departments; and that essential is not to be sacrificed. Variety of thought and of treatment is, however, quite compatible with such general control, and the opportunity of increasing the number of editorial writers will give such variety without sacrificing the editorial unity of purpose or even of thought. For the present, at least, the names of these editorial writers will not be made public, but each will have his individuality preserved by the signature of one of the first half dozen letters of the Greek alphabet at the end of his editorial leaders. This will not imply any the less responsibility on the part of the editor-in-chief for the expressions therein contained, but rather a disclaimer by him of the credit of literary production of such leaders. Indeed we have invariably, in past years, taken care that a signature of some device was appended to editorial leaders from other pens than that of the editor whose name appears as such.

Since nearly all of these editorial writers are well known to the Church by reason of their published writings, this new plan will give "higher critics" the opportunity of assigning the authorship of papers signed by these devices. Surely the ability which can distinguish between the work of a J, an E, and a P, some thousands of years old, with no other writings of these distinguished authors in existence, will find it child's play to pronounce on the authorship of papers signed by A, B, Γ, and Δ, when the earlier works of these several authors, present, generally, on the critics' shelves, may be used for comparison with the later writings ascribed to them in THE LIVING CHURCH.

Thus, at length, is the opportunity given for Higher Criticism to vindicate itself.

THE death of a Bishop and the election of a Bishop on the same day show how true it is that the Church of God lives on and quietly continues her work, regardless of men, who come and go, do their work, and are gathered to their reward in God's good time. "It is finished," was the dying word of only one Man; no other ever does or ever can finish any work in God's great universe. At best he only finishes his small part of it.

Bishop Leonard was a missionary. Through all his clerical life, he had been, practically, laying foundations. As a parish priest, he had been very successful. His episcopate, spread over so great an area, extending westward from the Rockies half through the state of Nevada, left little opportunity for doing more than digging up holes and planting seeds. That is the most discouraging part of the Church's work, because it seems to be so far from the planting to the plucking. And, for the most part, it was not the opportunity of Bishop Leonard to pluck. Probably no domestic field—perhaps none abroad—bristles so with difficulties and discouragements as does the Missionary District of Salt Lake, whether viewed from Utah, from Nevada, or from the western Colorado that was only added to Bishop Leonard's enormous jurisdiction after the collapse of its erstwhile "boom." That the Bishop was faithful in the planting season is his noblest epitaph.

In the new Bishop chosen on the same day—Dr. George Brinley Morgan, elected to be Bishop Coadjutor of Springfield—the Church will find one of her noblest sons, and the city of New Haven, twice drawn upon within a few months, will have again the honor of sending a Bishop to the Church at large. The Diocese of Springfield has chosen well; and, should the Bishop-elect find himself able to accept his election, the need of supplying aid to the beloved Bishop will be happily met.

DR. LINDSAY'S death has come as a great shock to Churchmen in Boston. It is not often that a Virginian succeeds in making himself so thoroughly a part of the life of the New England metropolis as did he. Without being less Southern—for Virginia never produced a more loyal son—he showed the unity that is at the bottom of the American character. He could adapt himself thoroughly to the conditions of New England, and he saw no clash between the spirit of Virginia and the spirit of Massachusetts. To him, the two were only phases of the larger American spirit of which Dr. Lindsay may be said to have been the personification.

Nowhere was his work more beneficent than among the poor Armenians and other orientals who had found a home in Boston, and who found a sympathetic helper in the rector of St. Paul's. That is a touching incident of the burial service that is reported in our diocesan columns, where the Armenian Bishop, who was sent to this country partly through the representations of Dr. Lindsay, "proceeded to the casket and held his own private devotions."

So widespread, and among so varied classes, was the grief manifested at Dr. Lindsay's death.

THE *Alaskan Cross-Bearer*, which is the organ of our mission in that far-distant territory, announces that it is obliged to raise its subscription price by reason of the fact that, after being published for more than four years as "second class mail matter," and so mailable at the pound rate, it has now been excluded from that postal class and will be obliged to pay one cent postage on each copy mailed. This will be a serious burden for the bright missionary paper, and one that will greatly hamper our missionary work.

And it is only another example of the dreary stupidity of those who are trying to reform real evils in our postal administration. We doubt whether our Federal government at any time in its past has had equal examples of sublime inefficiency and administrative incompetency such as that now connected with this branch of the postal service. We are not here reflecting upon the Postmaster General who, in spite of the harsh criticisms that have been directed against him, is a competent expert in postal matters in certain fields—of which this is not one. He has done a splendid work, and we have no sympathy with the personal attacks that have been made upon him. The evils, aside from those caused by dishonesty, which latter have been carefully ferreted out, are due to well meaning incompetents in the bureaus of the assistants, who are trusted in a difficult and delicate work because their motives are so excellent. But we doubt whether there is any other civilized country on the face of the globe, whose postal authorities would have found it necessary to take this step with respect to our young Alaskan contemporary. The latter, published at Skagway, can hardly be blamed if it questions whether, on the whole, Lord Alverstone's righteous judgment was an unmixed benefit to Alaskans—being located, as the paper is, within the disputed territory. Our postal laws are partly responsible, for they very much need revision and codification; but worse than the laws is their administration. There appears to be no security to newspaper publishers, and no redress when their business is overthrown. And common sense seems long since to have been abandoned as a factor in the case.

IT IS a hopeful sign that the "Week of Prayer" (Jan 3-10) recommended by the Evangelical Alliance has for its keynote this coming year, "The Kingdom of God," which is the suggested topic for the sermon on the Sunday beginning the week. Churchmen could hardly do better than to take the same momentous theme for their sermons. Perhaps the idea about which the future reunion of Christendom may be developed is that of the Kingdom of God; and we only hope that in presenting the subject for the consideration of their people, the Evangelical ministers who follow out the lines of the Alliance will study carefully into their opening subject.

ANSWERS TO CORRESPONDENTS.

POSTULANT.—(1) One desiring to study for Holy Orders should first consult with his rector, and then with his Bishop. The latter will give the necessary suggestions as to what and where to study and what preliminary steps to take.

(2) Pecuniary assistance to persons studying for Holy Orders is given, under proper conditions, by the Society for the Increase of the Ministry. Write Rev. F. D. Hoskins, 11 Capitol Ave., Hartford, Conn.

AMERICAN CATHOLIC.—If you will read up a little on seventeenth century English history, you will see that the episcopal succession was not endangered by the eighteen years' Presbyterian supremacy (1644-1662). In the first place, so far from any Bishops being consecrated by the Presbyterian ministers who had superseded the Church clergy during that period, the Bishops were banished and some of them imprisoned and executed. The Presbyterians killed Bishops instead of making others. After the termination of the Revolution and the restoration of the Church, the requirement of episcopal ordination was rigidly enforced, and the history of every Bishop consecrated afterward is on record.

SOME courtiers reproached the Emperor Sigismund, that instead of destroying his enemies, when he had conquered them, he admitted them to favor. "Do I not," replied the illustrious monarch, "effectually destroy my enemies when I make them my friends?"

ADVENT MUSIC IN LONDON.

Spohr's "Last Judgment to be Rendered at St. Paul's.

THE BISHOP OF LONDON VISITS THE KILBURN SISTERS.

New Bishop Chosen for the Diocese of Brechin, Scotland.

SHALL WOMEN VOTE AT CHURCH ELECTIONS?

A Rationalist Movement in England.

LONDON, November 24, 1903.

THE authorities of St. Paul's have decided that the Advent oratorio at the Cathedral this year, on the evening of to-day week, shall not be Brahms's *Requiem*, as for the last two years, but Spohr's *Last Judgment*; thus reverting (with probably no regret on the part of most, if not all, London music lovers) to the custom which previously obtained to the introduction of Brahms's work for the special Advent service. The Dean has asked the *Times* newspaper to state that he has received far more applications for tickets for the performance of the oratorio on December 1st than he can possibly answer. The only parts of the Cathedral reserved on this occasion for ticket holders are the choir and galleries. The space under the dome, the nave, and the transepts is open to the general public without tickets.

It was stated in the public press some weeks back that it is an open secret that his Majesty's present Government intends to bring in a bill to found and endow an Irish University; and, with this end in view, to offer a "bribe" of £10,000 to Trinity College, Dublin, not to oppose the measure. According, however, to the Dublin correspondent of the *Guardian*, it is becoming more clear every day that there is to be no legislation in such a direction at present, and that the apprehensions of some "timid persons" as to the prospects of Trinity College, *i.e.* (I suppose), as to its becoming a sister institution to a Romanist college under one and the same federal university system—if the Government proposals become law, are uncalled for. Meanwhile, it is interesting to note, he says, that the matriculations at Trinity are increasing in number, and that they include a larger proportion than usual of Irish Romanist students. It appears that at the opening meeting of the Trinity College Theological Society, among the speakers were two well-known Churchmen from across St. George's Channel—the Rev. W. H. Hutton of St. John's College, Oxford—who also preached the University sermon on November 7th in the College chapel—and the Rev. C. E. Osborne, author of the *Life of Father Dolling*, and a former auditor of the Society.

The Bishop of London having (as was stated in my last week's letter) recently accepted the office of Visitor to the Community of the Sisters of the Church, and to their business branch, the Church Extension Association, has now also paid his first visit to the Sisters at the Mother House in Randolph Gardens, Kilburn, N. W., which is connected with their Orphanage establishment, and immediately contiguous to the great Church of St. Augustine. After giving his blessing to the Sisters assembled in the hall (to quote from a communicated report in the *Guardian* and *Church Times*), and looking over the registers and accounts, the Bishop went over the Home, visiting the work rooms, the orphans' dormitories, school-rooms and refectory, the Church embroidery room, the printing works, and the large hall where the orphans (boys and girls) from the other London homes were enjoying a festive tea. Service in the chapel of the Home followed, when the Bishop gave a very sympathetic and strengthening address on the Epistle for the week, full of encouraging words as to the future. The *Te Deum* was then sung, and the service was concluded by the Bishop pronouncing the Blessing.

By the bye, this reference to the Sisters of the Church, Kilburn, reminds me that in the *Church Times* of week before last there appeared a very full account (from a special correspondent) of the remarkable Catholic function which took place at Peekskill, N. Y., on the occasion of the dedication of the new convent of the Community of the Sisters of St. Mary.

According to an analysis in the *Guardian* of the Michaelmas Ordination lists recently published in its columns, there was a total of 253 candidates (159 deacons and 74 priests) as compared with 235 (161 deacons and 74 priests) at the corresponding Ember season last week; it being pointed out that the difference in the respective numbers of deacons and priests being chiefly due to the fact that at Lichfield the Ordination was confined to deacons last year and to priests this year. As to the diocesan distribution of candidates, London had the largest

number (41), whilst Bath and Wells had only one ordinand—a deacon.

On Wednesday last a meeting of the electors, clerical and lay, of the Diocese of Brechin, Scotland, was held at Montrose for the purpose of canonically electing a Bishop of the Diocese, in succession to the late Dr. Jermyn, ex-Primus of the Scottish Church. The only names before the meeting for voting upon were those of the Rev. W. J. F. Robberds, vicar of the Church of St. Mary, Redcliffe, Bristol, and the Very Rev. A. E. Campbell, Provost of St. Ninian's Cathedral, Perth; and the former candidate was elected by 33 votes to 11; the vote, by proposal of the electors in the minority, being then made unanimous. The Bishop-elect (who has accepted the see) is, as it is exceedingly gratifying to learn from the *Church Times*' Scottish correspondent, a Scotsman—and, therefore, Scottish Presbyterians will not now be able to say that the new Bishop of Brechin is only one more "outsider" among Scottish Bishops—hailing in nativity from across the Tweed. The son of a Scottish clergyman, he was educated at Glenalmond and Keble College, Oxford, where he graduated in 1886, and took his theological course at Cuddesdon. He was made priest in 1886, and remained assistant curate of the Church of St. Mary Redcliffe, Bristol, where he had first been licensed when deacon, until 1892—to which (described by Queen Elizabeth as "the fairest, the goodliest, and most famous parish church in England") he returned as vicar in 1899. Rev. Mr. Robberds was chaplain of Cuddesdon from 1892 to 1896, and in the following year returned to Scotland upon being elected to the rectory of Arbroath, in the Diocese which has now canonically chosen him to be its chief pastor. He is a kinsman, it is especially interesting to know, of a former illustrious Bishop of Brechin, Dr. Forbes; and is believed to be like that great Catholic theologian and confessor of the Scottish Church in being very sound in the Faith and also as a strong divine.

A meeting, which was largely attended, on behalf of the important new movement in the Australian bush, known as the Bush Brotherhood of the Good Shepherd, Dubbo, in the Diocese of Bathurst, New South Wales, has recently been held at the Church House, Westminster, Lord Brassey presiding. The Bishop of London, who was the first speaker, said that the Brotherhood—whose members would be under no fresh vows, save those of their ordination—would exist for the help and comfort of the parochial clergy in their loneliness, and to minister more effectively to the children of the Church scattered over the wide areas of the bush in the Bathurst Diocese. The chairman, who could speak from some experience of conditions of Church life and work in the bush as a former Governor of Victoria, said that in his opinion there was no organization more capable of carrying out the great work of the Church there than that for which they had met that afternoon. Canon Body followed. The last speaker was the Rev. E. Howard Lea, rector of Dubbo. A Home is now being built for the Brotherhood, the site of which was purchased as a gift by the Bishop of Bathurst. The London Committee, formed for the financial support of the Brotherhood, has raised £750 towards the Building Fund, and the S. P. G. has made a grant of £500, leaving £250 to be raised, towards which sum £90 was collected at the meeting.

Are Churchwomen constituent members of the *Plebs Christiana*? If the Church is not exclusively the clergy, which is not disputed, why, then, should the laity, in view of the proposed National Church Council, be considered as consisting solely of Churchmen? This has evidently become the burning question among a large and most influential class of Churchwomen; and it is also likely to bulk large when the whole National Council scheme comes before the two Convocations and Houses of Laymen at the next group of sessions. A noteworthy feature of the National Union of Women Workers' Conference at Gloucester the other day was a crowded meeting for Churchwomen to discuss their proposed exclusion from the franchise for the proposed Council. Mrs. Creighton, who presided, after referring to the franchise resolution passed by the two Convocations, in committee, and the Houses of Laymen at their joint meeting last summer, asked how was it possible to exclude Churchwomen even from voting for the lay representative in their own parishes. It had been urged as a reason for their exclusion from the franchise that it would increase the interest of men in the Church. But would a man who saw excluded those most interested in, and doing most of the work, for the Church, "be likely to form a very high idea of the Church, and be attracted to its work?" Colonel Ferguson held that Churchwomen ought to be allowed to vote, though he

thought it would be wiser to ask only that "heads of houses and independent women" should have the right of voting. [But such a restriction as that, *pace* the Colonel, would hardly seem to be justifiable.] Mrs. Phillp moved a resolution requesting the Archbishops and Bishops to use their influence to have the question of the exclusion of Churchwomen from the franchise for the proposed Council, reconsidered; which was carried with, possibly, only one dissident. Mrs. Benson has lately urged, both in a letter to the *Times* and to the *Guardian*, that those who are prepared to exert themselves to obtain a fair and representative franchise in the premises should make it their business to do all that is possible to bring home to Church people at large the gravity of the question at issue.

The Bishop of Peterborough has conferred the residentiary canonry in Peterborough Cathedral, vacant by the decease of Canon Overton, on the Rev. C. T. Cruttwell, rector of Ewelme, Oxon. Like his predecessor, the new Canon belongs to the comparatively small but well-known class of literary Churchmen, and is the author of a widely read *History of Roman Literature*. According to the *Tourist's Church Guide*, the mixed chalice and Mass vestments and lights are used at the Canon's Church of St. Mary, Ewelme.

We have lately been hearing a good deal in the Church press about the recrudescences of rationalism in this country at the present time, and of the urgent necessity of taking immediate steps of effective counteraction. Undoubtedly within the last few years, among other manifestations of Satanic influence in England, there has been a fresh outbreak of rationalism in its most rank and hideous form of atheistic secularism—at least among artisans, especially in the North—under the very active propagandism of an organization, known as the Rationalist Association, which was formed in 1899. At the same time, the same work has been and is being carried on by the Socialist newspaper, called the *Clarion*, which claims to have an immense circulation. A correspondent of the *Guardian*, in a recent article in regard to the matter, gave an extract from the report of the Rationalist Association to show the extent of the "success" which it boasts to have achieved. The Association's output of publications consists of cheap reprints of such materialistic writings, *inter alia*, as Huxley's *Essays and Lectures* (copies printed and mostly sold, 30,000) Matthew Arnold's *Literature and Dogma* (ditto, 20,000), and Haeckel's *Riddle of the Universe* (ditto, 30,000). Now, with regard to what Churchmen are doing to checkmate this pernicious movement and to counteract the baneful influence of its flood of cheap literature, Messrs. Macmillan have brought out a sixpenny edition of Archdeacon Wilson's *Religion and Science* (already in its second 10,000), and have also issued what is surely a *tour de force* of publishing enterprise—namely, Dr. Illingworth's Bampton Lectures, *Personality: Human and Divine*, for 6d. Archdeacon Wilson's addresses on *Evolution and the Holy Scriptures* (S.P.C.K.) have also appeared in a sixpenny edition.

J. G. HALL.

WANTED—MORE LIKE "AUNT BESS."

IN A HOME in the Diocese of Pittsburgh, the following conversation was overheard a few Sundays ago, between a little girl three-and-a-half years old and the servant who had just returned from Mass:

"Where you been?"

"To Church."

"Which Church?"

"The Catholic Church."

"Which Catholic?"

"Roman Catholic."

"I go to the American Catholic Church."

The little Churchwoman is taken by her aunt and godmother to Wednesday morning Litany. When this privilege was granted her, some months ago, she inquired one morning, as she passed the different churches:

"What church is that?"

When she had reached her own, she was told:

"This is yours; and it is the American Catholic Church."

The truth took root, and when occasion demanded, was called forth to enlighten the ignorant. "A little child shall lead them." We need more godmothers like "Aunt Bess."

This gives promise of better things from the next generation in the Diocese of Pittsburgh.

ALWAYS carry a few crumbs of Scripture about with you, that you may nibble at them as opportunity may serve. It is a bad thing to fast too long, either as respects the bread that perishes, or that which endureth for ever.—*Old Humphrey*.

A DEMOCRATIC POPE

And the Changes he has made at the Vatican.

MORE EXPULSIONS FROM FRANCE.

Reason Deified Again in Paris.

PARIS, Nov. 15, 1903.

THE fire at the Vatican, which caused no little consternation at the moment, does not seem to have done so much damage as was anticipated. The books were saved, and the collection which was being brought into order in the interests of the Commission on Biblical Criticism, has remained uninjured. The alterations and repairs, which are in course of being carried out in the pontifical apartments, are being proceeded with energetically. The Pauline Chapel is finished, and the Pope, for the first time, celebrated Mass there. He has also celebrated in public. The Roman papers speak much of the Nineteenth Congress of Italian Catholics which has taken place at Bologna on the 10th inst. and following days of the month. There appear to have been some five questions treated. The first and fourth of these seem to be of most interest and importance, viz., "On the Religious Organization of the Country," and "The Power and Use of the Press."

Official journals continue to publish articles on the probable or possible negotiations between the Vatican and the Quirinal, regarding any amicable "*rapprochement*." The Church organs in Rome call them "*fantastiques*" or "Romans' work of fiction," which they probably are; while it causes a smile at the Vatican that the Pope would be willing to receive M. Loubet, or in default of the President, his wife, next spring.

On the 12th inst. the Pope held his first Consistory. Five Cardinals, Mgr. Merry del Val and Callegari (created on the 9th inst.), Aiuti, Taliani, Katschthaler, proceeded to the Sistine Chapel to take their oaths before Cardinal Oreglia.

As soon as the Pope had taken his place on the Throne, the new Cardinals were introduced into the hall, and successively knelt before the Pontif, while a master of ceremonies held the Cardinal's hat over the head of each. The Pope repeated to each the formula "*Accipe galterum rubrum*," etc., and then received their embrace. The new Princes of the Church afterwards went from Cardinal to Cardinal, receiving a brotherly kiss from each. When the ceremony was accomplished, the Pope rose, gave the Papal blessing, and in the midst of great enthusiasm, withdrew. Amongst the English present were remarked Father Evans, late rector of St. Michael's, Shoreditch, and Mr. Benson, the son of the late Archbishop of Canterbury.

At the conclusion of the Public Consistory, the new Cardinals returned thanks in the Sistine Chapel, and then, with the other members of the Sacred College, retired to the Hall of the Consistory, where Pius X. held a Secret Consistory, in which the chief function was the traditional shutting and opening of the mouths of the new Cardinals, symbolical of their having authority to speak in the Congregations of the Church. At the same time his Holiness put the Cardinal's ring on the finger of each, and conferred upon them a titular church in Rome. Then came the postulation of the pallium on several Archbishops, including Mgr. Bourne of Westminster. Archbishop Bourne, advancing between the Cardinals' stalls, towards the Throne, knelt three times. The Pope granted the pallium, and bestowed the Apostolic Benediction, after which Archbishop Bourne retired, again kneeling three times.

The Pope has signed the Brief appointing Cardinal Merry del Val Papal Secretary of State and designating him a member of the Holy Office and of the Congregations of Rites and Extraordinary Ecclesiastical Affairs.

Italian and French papers interested in Papal affairs, are full of stories and anecdotes, comments and reports, of the Pope's doings and sayings. A long account of an interview appeared in the *Matin*, a few days ago, which, if it repeats a good deal that is already known, is still interesting. The interviewer seemed to have been allowed to touch every possible subject. His remarks on the changed aspect of the Vatican are worth recording.

"The palace," he says, "has ceased to be open to an élite or rather to dignitaries and employees of the Papal administration alone. The crowd is admitted. The Pope has reversed old Horace's dictum: '*Odi profanum vulgus et arceo*.' On the contrary, he encourages it, the ignoble vulgus. On the marble staircases are met peasants of the country in costume, artisans, modest and humble priests, and old women. They all seem very much at home, and when

the Pope issues from his apartments and mingles amongst them, they are blessed with the same effusion as would be shewn for the highest Prince of the proudest Throne in Europe. The Pope has brought his three sisters to live in Rome, not to make them 'titled dames,' but that he may rest from the labors of the Papacy in a congenial family intercourse, as our French friends here would say, that he may have his own "domestic" *interim*. He asks whom he pleases to dine, rather to the consternation of the ceremonious surroundings of the Palace. Every Sunday the Pope assembles in his gardens some hundreds of men, women, and children (the interviewer says thousands). He comes amongst them without cortège, and in simple but eloquent language, explains to them the Gospel of the day, as at Prone."

FRANCE.

A decree has been published, expelling the Sisters of Charity from the Naval Hospitals. In the report to the President of the Republic preceding it, M. Pelletan, the Minister of Marine, declares that the Sisters had taken on themselves privileges which were quite inconsistent with the regulations. They had taken into their hands the sole uncontrolled direction of the material and stock, which they distributed as they thought fit. Nothing was easier for them to make, M. Pelletan says in the report, "illicit economies." He does not absolutely accuse them of peculation, but hints that, in his opinion, some of them, at least, had been guilty of it. This is naturally to be accepted with caution. Vulgar adage saith: "Give a dog a bad name, and hang him."

The Capucins have been violently expelled from their cloister, in Paris; they, with other orders, are still bearing the brunt of the continued attack which is being made upon all religious orders. How will it end? is the burning question, and one that time only can solve. In the meantime, the Archbishop of Rouen has been advocating amongst his clergy that an effort be made to bear and forbear. He recommends his clergy to keep themselves apart from politics in every sense, "*briller par leur absence*" (to be conspicuous, *i.e.*, in abstaining from political meetings, processions, and such like, to endeavor to feel "kindly towards the secular, communal, and newly instituted schools for children.

"Remember," he says, "that, otherwise, it can but go from bad to worse, and in the end the Concordat with the French Government will come to an end." It is rather remarkable how, to an extent, in France, as pretty generally amongst the Anglican Bishops in England, the severance of Church and State is looked upon as such an unqualified misfortune. It seemeth to an onlooker that if you do not agree with a person it is wiser and happier to go "into the next room." The "next room" was represented by the Catacombs in the early days of simple faith. So much will not be asked of our "Fathers in God" in the present day. It may be a question whether their dignity and position in the Church would not be immeasurably enhanced, to say nothing of their duty to the Founder of the Church of Christendom being more loyally carried out, if they cultivated a somewhat similar spirit.

BIBLICAL CRITICISM IN FRANCE.

A correspondent writes that the Abbé Loisy has decided to republish his book, *L'Evangile et l'Eglise*, which, on account of the advanced views it expressed on Biblical criticism, was condemned by Cardinal Richard, Archbishop of Paris, who forbade his flock to read it or even keep it in their possession. Cardinal Richard's action was imitated by eight other French Bishops. At the condemnation the first edition was already sold out and a second edition had just gone through the press. This edition M. Loisy withdrew in deference to his ordinary, but within the last few days he has decided to withhold it no longer, and it is now actually on the market. The writer says that this action on the part of the Abbé Loisy has the appearance of an attempt to precipitate a crisis and to compel the Roman authorities to give a decision. The condemnation of *L'Evangile et l'Eglise* was confined to a few French Dioceses, and the book was never condemned at Rome. The case was before the Holy Office, and there can be little doubt that M. Loisy would have been condemned but for the fact that the late Pope stopped the proceedings and appointed a commission to inquire into the whole question of Biblical criticism.

There are many who think that the condemnation of the book at Rome would indicate an intention to reverse Leo XIII.'s action. I do not see this. In the first place, Abbé Loisy had withdrawn the book. He now puts it forward again. Cardinal Richard is in Rome with the announced intention of obtaining the condemnation of the book. The Pope will virtually trust

to his knowledge of that which is desirable for the Church in France, and, maybe, be guided by this Cardinal's learning.

A burlesque in the way of a religious service has lately been perpetrated at Paris, in the Salle of the Trocadéro Palace. It will be remembered that in the mad times of the Great Revolution, the attempt to establish a worship of the Goddess of Reason was made at Notre Dame, a *danseuse* of the Opéra, suitably arrayed, always coiffed with the red cap of Liberty, being set up on the High Altar for admiration and Incarnation of the *σοφία* of human intellect. Orations were made, addresses given, while pealing organs and choirs of men, women, and boys howled the praises of wisdom, very much in the way that the Ephesians shouted those of Diana.

A mild imitation was last Sunday attempted of the same absurdity. But with this difference: viz., that the twentieth century representation was much inferior to that of one hundred and twenty years ago. Six thousand Free Thinkers assembled the other day to give expression to their views in something that took the form of a service. Only, instead of an attractive *figurante*, six old gentlemen, old abbés, senators, and deputies incarnated "Reason," as the French Press ironically terms it, and in an exceedingly inferior manner.

The strong point of the meeting was the everlasting cry, "*à bas la calotte*." One speaker regretted "that the incendiaries of churches did not choose the hours of Mass for setting fire to the churches, rather than the night, as the destruction of men and women, as well as the buildings, would be more useful to the cause."

The whole matter is ridiculed, even by the French press, and neither the "*Lanterne*," nor the "*Radical*," nor the "*Petite République*" made much note of the proceedings.

THE ENGLISH CHURCH IN FLORENCE.

Following out my proposal to give, from time to time, short notices of the Anglican churches on the Continent, I send you to-day some account of St. Mark's Church, Florence.

About a quarter of a century ago, in response to a generally expressed desire in Florence for distinctive Church teaching,



ST. MARK'S (ENGLISH) CHURCH, FLORENCE, ITALY.

the late Rev. Chas. Tooth gathered round him a congregation, ministering to them in a large room in the Via del Serragli. Soon finding the place too strait for them, a move was made to what is now the Church of St. Mark, 18, Via Maggio. The building was originally part of the old *palazzo* in which, at one time, Machiavelli lived. I hope to give a detailed description of it another week. The services and teaching here have always been of a distinctly advanced type, and the "Six Points" are

observed. The Sunday services include celebrations at 8:30 and 12:15, and there is a daily celebration at 8:30. In Holy Week and Easter, many English visit this well-known centre of English chaplaincy work, and at that time the sermons and addresses are given by such people as Father Puller of Cowley, and the Rev. H. F. B. Mackay, of the Pusey House, Oxford, who have come out from England on purpose. Since the church was opened more than 127,000 communions have been made in St. Mark's. The following remark was once overheard at the church door: "I don't approve of the chaplain's views, and I don't approve of the services, but I always come because it is so definite!"

Here is a picture of the very striking interior of St. Mark's Church, Florence, and the photograph is one of the chaplain's own taking. The view was taken from the west end of the church, looking towards the Lady chapel, and shows the high altar, sanctuary, and part of the nave and north aisle. Lovers of the beautiful and artistic will find St. Mark's an almost perfect specimen of Renaissance work. The whole of the decorations of the walls and ceiling was designed by Mr. R. Spencer Stanhope, and executed under his supervision at his own expense. The reredos is the work of Mr. C. Jeffery, the architect of the new Anglican church at Jerusalem. The front of the principal altar, which is of white marble, bears a beautifully carved copy of Fra Angelico's "Cenacolo"; that in the Lady chapel is a simple design by Kempe. Upon the two square pillars in the centre of the nave are an Annunciation and a St. Michael, by Professor Catani. Almost all the fittings and ornaments of the church are memorials or thank-offerings from those who have been, at one time or another, members of the congregation, and inscriptions to this effect will be found on most of the quaint brass lamps, which are reproductions of an old Venetian design. The beautifully carved white marble font is also worthy of notice. The church seats 350, but in the season late-comers are often unable to find standing room, for all the seats are free and unappropriated.

Close at hand is the Church House, an acquisition of the last five years, which provides a suitable residence for the chaplain, secures the church from noisy neighbors, and makes the whole block of building church property. Both church and house are vested in five trustees, two of whom are residents and the others regular visitors. Mr. Tanner, the chaplain, has associated with himself a church council, which assists and advises him.

GEORGE WASHINGTON.

FAREWELL TO THE CLERGY-WOMAN.

THE WIFE of the new Bishop of Winchester has just made public, in somewhat forcible terms, her opinion that it is no part of the functions pertaining to the wife of an English Bishop to go about the country opening bazaars. We confess to more than a little sympathy for Mrs. Ryle, and we commend her courage in taking up a decided position like this, at the very outset of her sojourn in the Winchester Diocese. We should like, however, the principle underlying her words to be extended infinitely further. It would seem to be the prevailing opinion among the great mass of English Church people that the wife of any given parish priest must of necessity be transformed straight away by reason of her marriage into a kind of feminine clergyman. She is expected to slave for hours in the Sunday School; to take part in a thousand-and-one parochial functions—mothers' meetings, missionary meetings, temperance meetings, and what not—during the week. She is expected to possess a visitors' list twice the length, in all probability, of that of any other of the well-to-do people in her husband's parish; in short, she has come to be regarded as a spiritual beast of burden. The claims of her husband, of her family, her household generally, and so forth, are expected to go to the wall, or, at any rate, they are treated by other persons as though they were altogether non-existent. Why in the world, we should like to know, is the wife of an incumbent to be regarded as a sort of Parish Woman? Is she not doing all her duty by maintaining the home in moderate comfort, and thus strengthening her husband's hands for the difficulties, so many and various, of his daily work? The real truth of the matter lies, after all, in a nutshell. Look at the hundreds and thousands of professing Churchwomen who never lift one single finger to lighten the burdens of their toil-worn sister. To do a small piece of parish work, or anything else which may tend to the benefit of others, is surely, or ought to be, part and parcel of the ordinary life of any professing English Churchwoman. Just so much and no more, then, is all that we have a right to expect of the parson's wife. If other things still remain to be done in the parish, let her more well-to-do neighbors come forward and take their share, instead of shirking a manifest duty and thus adding to another's burden.—*Pall Mall (London)*.

A BISHOP COADJUTOR CHOSEN IN SPRINGFIELD.

THE happy result of the election of a Bishop Coadjutor in the Diocese of Springfield was the choice, on the first ballot, of the Rev. George Brinley Morgan, D.D., rector of Christ Church, New Haven, Conn.

Dr. Morgan is a graduate of Nashotah in the class of 1874, in which year he was ordained deacon by the late Bishop John Williams of Connecticut, and has spent his entire clerical life in New England, having been rector at Exeter, New Hampshire, for some years before going to New Haven. His latter work commenced in 1887. So highly is Dr. Morgan thought of by his brethren in Connecticut, that he was seriously considered for Bishop in that Diocese after the death of Bishop Williams. At the recent episcopal election in the Diocese of Newark, Dr. Morgan led in the votes in the clerical order, though he was not elected. His election is one in every way to be commended.

The Synod met in St. Paul's Pro-Cathedral, Springfield, Tuesday, Dec. 1st, at 10 A. M., and opened with a High Celebration of the Holy Eucharist. Bishop Seymour was celebrant, with the Rev. J. Rockstroh as deacon, and the Ven. Archdeacon De Rosset as sub-deacon. At this service Mr. Robert Henry Fairbairn was ordered deacon. The sermon, by the Rev. Wemyss Smith of St. Matthew's Church, Bloomington, was a forcible presentation of the Eternal Character of the Word of God and His Kingdom as contrasted with the fleeting character of things material. The Rev. J. C. White was re-elected Secretary, and Mr. J. F. Cadwallader, Treasurer of the Diocese. Tuesday afternoon was devoted to Diocesan Missions. Addresses were made by the Bishop and others. Pledges were taken with the result of a slight increase over the previous year. Tuesday evening a missionary meeting was held in Christ Church. The Rev. Dr. Hoster and the Rev. J. A. Brown spoke interestingly and encouragingly upon Diocesan Missions. The Rev. Dr. Stocking of Vincennes, Ind., delivered a brilliant address on General Missions. The missionary meeting exceeded in interest those of recent years. Bishop Seymour presided in his usual happy manner.

The second day opened with morning prayer, after which the Bishop delivered his annual address. In this he referred to Bishops and clergy who have died during the year. Other matters discussed were the proposed Cathedral foundation, the fixed character of the fundamental verities of the Christian Faith as witnessed to by the Prayer Book; and the request which he submitted for the election of a Bishop Coadjutor. The latter portion of the Bishop's address was referred to a committee consisting of the Rev. Messrs. F. A. De Rosset and J. Rockstroh, and Messrs. M. F. Gilbert, C. E. Hay, and Bluford Wilson. The committee reported in favor of granting the request of the Bishop, and of proceeding at once to the election of a Coadjutor. The Hon. Bluford Wilson urged the postponement of the election to a special Synod, and offered a substitute agreeing with the majority report in acceding to the Bishop's request, but calling for a special Synod on Tuesday April 12th, 1904. After long discussion the substitute was withdrawn and the majority report unanimously carried. A resolution to proceed at once to the election of a Coadjutor was then offered and carried.

There were nominated the Rev. George Brinley Morgan, D.D., of Christ Church, New Haven, Conn., and the Rev. Johannes Rockstroh of Danville. After prayers for Divine Guidance, the balloting began. On the first ballot the Rev. Dr. George B. Morgan received a majority of the clerical and of the lay vote, and on motion of the Rev. Johannes Rockstroh, the election was made unanimous.

Reports on the State of the Church, from the Board of Missions, etc., were received. The Rev. Messrs. Johannes Rockstroh, F. A. De Rosset, J. G. Wright, and Messrs. C. E. Hay, H. D. Moss, M. H. Gilbert were elected to the Standing Committee.

The Ven. Archdeacon De Rosset, the Rev. J. C. White, and Mr. M. H. Gilbert were appointed a committee to revise the canons, and report to the next Synod.

The Rev. F. A. De Rosset, the Rev. Johannes Rockstroh, the Rev. L. B. Richards, the Rev. Alexander Allen, and Messrs. C. E. Hay, M. H. Gilbert, J. W. Pope, and W. T. Ingram were elected as deputies to the General Convention. Provisional deputies were Rev. Messrs. J. F. John, E. L. Roland, J. E. Wilkinson, W. Smith, and Messrs. J. F. Cadwallader, J. H. Simmons, James Craig, G. C. McFadden. Trustees of Diocese: Messrs. C. E. Hay, Bluford Wilson, M. B. Gilbert, L. Burrows, W. S. Troxell, and the Rev. F. A. De Rosset.

The Bishop having promised to surrender one-half of his salary and a house, the salary of the Bishop Coadjutor was fixed at \$2,000 per annum. The Rev. Johannes Rockstroh, President of the Standing Committee, Messrs. C. E. Hay, and Bluford Wilson were appointed a committee to notify Dr. Morgan of his election.

The meetings of the Synod concluded with a reception given by the Bishop and Mrs. Seymour to the members and friends. The whole Synod was marked by great unanimity of feeling.

COLLINS, the poet, in the latter part of his life, travelled a good deal with no companion save a New Testament. "I have only one book," he used to say, "but that book is the best."

MORE ABOUT CHURCH ATTENDANCE IN NEW YORK.

The Middle Portion of the City Makes the Best Showing.

REPRESENTATIVES OF TWELVE RELIGIOUS BODIES DISCUSS MARRIAGE REFORM.

Woman's Auxiliary in Session at Grace Chapel.

DR. T. R. HARRIS TO BECOME WARDEN OF ST. STEPHEN'S COLLEGE.

Other Church News of New York.

CHURCH attendance in the third district of Manhattan borough, which is approximately that part of Manhattan Island lying from Fourteenth to Fifty-third Streets, shows a larger attendance in proportion to the population than do the districts previously counted. The population of the district is 384,171, and in the 127 places of Christian worship there were at all services, all day, 125,914 persons, or 32.7 per cent. of the population. This is larger by 9 per cent. than in the up-town districts of the island, and the increase is held to be accounted for by the fact that many people are members and regular attendants at churches in the district while residing outside of it; that the district contains a larger number of one-family houses and fewer apartments than the up-town districts; and that it contains the hotel center of the city and consequently many strangers. There are 24 Roman churches in the district, claiming parish membership of 145,750. They had a total attendance of 85,512, a much poorer average than in the other districts. Non-Roman churches number 103, with 47,470 communicant members. Their attendance was 40,402. As in the other districts counted, the smaller churches make a better showing than do the large ones. There are, for instance, 22 of our own churches in this third district. Their total membership is 17,679 and the aggregate attendance 13,073. The greatest difference between membership and attendance figures is shown by the large parishes, the smaller ones having attendance that almost equal their memberships. The district contains the large parishes of the Holy Communion, Transfiguration, Incarnation, Calvary, Heavenly Rest, St. Bartholomew's, and St. George's churches, and of these, the Incarnation alone had a larger attendance than the reported parish membership.

One of the Presbyterian members is authority for the statement that twelve religious bodies were represented at a recent conference, held at St. Bartholomew's Church in this city, to consider common action on the laws governing divorce and remarriage. Under the resolution of the Rev. Dr. Greer, introduced in San Francisco a moment after the final vote, and when it was apparent that the General Convention of 1901 would take no action on these subjects, two or three meetings have been held. Bishop Doane of Albany had been chosen chairman, and the Rev. Dr. W. H. Roberts, stated Clerk of the Presbyterian General Assembly, secretary. This recent meeting was the first to be attended by a large number of Protestant bodies. Archbishop Farley of the Roman Diocese of New York had been invited, but sent a polite note, saying the position of the Church of Rome is so well known that he felt it hardly worth while to enter into a conference. The bodies represented were Baptist, Methodist, Covenant Presbyterian, regular Presbyterian, United Presbyterian, Reformed, Unitarian, Universalist, Congregational, Lutheran, and German Reformed. Bishop Doane presided, and almost every person present spoke, including the Rev. Dr. Greer.

Discussion was had on the subject of comity, and some would have pressed for a decision at this session. Others urged further consideration and delay. The session urged better observance of their respective standards, and appointed another session in February. This Presbyterian delegate is authority for saying that what is meant by comity is that all ministers of all bodies shall observe the laws of all other bodies, to the extent of declining to marry a couple that have been refused marriage on legal grounds by the minister of the body to which they claim to belong.

The annual meeting of the New York Branch of the Woman's Auxiliary was held on Wednesday of last week in Grace Chapel, and the opinion held by the large numbers present is that it was the very best meeting the branch has held. It was certainly best in point of attendance; there being not only a large delegation from New York parishes, but many came from out of town parishes of the Diocese. It was an all-day session, commencing with a celebration of the Holy Communion at 10:30. Bishop Potter spoke at the morning session, compli-

menting the women on their work of the past year. He introduced Bishop Lawrence of Massachusetts, who spoke on the subject of Domestic Missions. At a mid-day session, addresses were made by Miss Mahony from Cape Mount, Africa, Miss Thacher from the Philippines, the Rev. Dr. Manning, vicar of St. Agnes' Chapel, and the Rev. Sherman Coolidge, the Indian missionary. Luncheon was served by the women of the Grace Church Auxiliary, and at the afternoon session which followed, Mrs. Mary E. Watson, president of the New York Branch, presided. Archdeacon Nelson of New York spoke briefly and introduced the speakers who followed him. These included the Rev. W. J. Goodhart of Sumpter, Oregon; the Rev. D. M. Steele, of the staff of St. Bartholomew's parish; Mrs. F. L. H. Pott of Shanghai; Archdeacon Pollard of North Carolina; Mrs. R. H. Soule, Diocesan Treasurer of the United Offering, and Dean Robbins.

On the evening of St. Andrew's day the New York Local Assembly of the Brotherhood of St. Andrew held its annual meeting at St. Andrew's Church, Harlem. About 350 men were present when the Rev. James Lasher, curate at St. Andrew's, welcomed the organization. The rector, the Rev. Dr. Van de Water, was unable to be present because of illness. A stirring address was made by the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy, on "The Spirit of Service," which was followed by a suggestive talk by Bishop Restarick of Honolulu on "The Application of Service." A feature of the meeting was the singing, for the first time, of a hymn composed specially for the Brotherhood by Mr. E. W. Kiernan, president of the Assembly.

At a meeting of the trustees of St. Stephen's College, held December 3d, the Rev. T. R. Harris, D.D., rector of St. Mary's Church, Scarborough, was elected to the wardenship of the College. Dr. Harris was a graduate of Harvard University, and brings to the service of the College a wide experience both parochial and educational. He has for many years acted as Secretary for the Church Congress, he is well known in the Diocese of New York as the Secretary of its convention, and has for a long period of time been connected with the training of candidates for Holy Orders, and has acted for many years as examining chaplain in the Diocese of New York, and also as Secretary of the Board of Trustees of the General Theological Seminary. He succeeds the Rev. Dr. Lawrence T. Cole, who, it will be remembered, resigned to become president-rector of Trinity School, New York. Dr. Harris has accepted the election, but no announcement has been made of the time when he will take up his new duties. The Rev. Dr. William Prall of Albany was elected warden of St. Stephen's some months ago, but declined to serve.

Bishop Burgess of Long Island has been appointed preacher at several of the noon-day meetings for men, to be held on the Fridays of Advent in St. Paul's Chapel. His first address in this connection was made Friday of last week and considerable comment has been aroused because he spoke definitely of the harm which is done the Church by the theatrical representation of scenes from the life of our Lord. He said in part:

"The stage of to-day has proclaimed itself the substitute for the pulpit. It not only gives so-called moral plays, but what is worse, the Gospel is being used now as a background for stage scenery. Even that woman who was the first to behold the risen Jesus is to be made a heroine of the boards. But this may be merely the thoughtlessness of a child if we can so regard it. But in the drama we see the result of Pagan thought, where a characterless fool is represented as the Redeemer and Saviour; in awful mockery His feet are washed by the woman who was a sinner, and in fearful imitation of the Gospel, are wiped with her long hair. A representation of the Last Supper of the Son of God is shown on the stage and words sung which make one shudder. No fine acting can blot out the undertone of sacrilege. Surely, this is blasphemy against the Holy Ghost.

"We feel like crying, 'Oh, spare us this at least in this time of Advent, at this Christmas Eve. Laugh at us if you will, call our learned men and priests hypocrites and fools, but let that story remain sacred. Let that one character remain in history the one character the world will not have defiled.'

"They laugh Him to scorn.' Who laughed Him to scorn? Not the father and mother of that maid, not the apostles, touched with sympathy and awe. Oh, no. The men who laughed Him to scorn were the men who did not care, the men who were serving the world for hire."

The annual service of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, was held last Sunday morning in Calvary Church. The sermon was preached by the Rev. Dr. Lawrence T. Cole, rector of Trinity

[Continued on Page 210.]

A SUMMER RELIGIOUS CONFERENCE PLANNED BY THE A. C. M. S.

Many Invitations for its Location.

A PILGRIMAGE TO CUBA.

Shall Church Work be Established in Panama?

RECENTLY the American Church Missionary Society asked through the columns of THE LIVING CHURCH if there is a desire for a General Conference of Church Workers, to be held in August, 1904. The response has been immediate and affirmative. The Bishops of Albany, Vermont, and Central New York have expressed the hope that it might be held somewhere within their jurisdictions, and all three commend the plan as outlined. Prominent rectors, Brotherhood of St. Andrew leaders, including the president of the New York State Assembly, officers of the St. Paul Society of Harvard, the Berkeley Association of Yale, and laymen in many cities inquire the scope, and many of them offer to assist the undertaking.

It ought to be taken as a favorable sign that the universal wish is for a Conference that shall be spiritual and missionary. Several writers ask that controverted questions be barred, and even more express the opinion that the Church needs more zeal to carry out what it already knows how to carry out, than it needs the discussion of methods and machinery. Especially welcome appears to be the suggestion of sermons each night and the demand is made that such preachers of the Church as are full of enthusiasm and inspiration be chosen to deliver them.

Portland, Maine, under the plea that everybody goes to Maine in August, and that rates are low thither and return; Richfield Springs, because central to New England, New York, Pennsylvania, and not too far away for Southern Ohio and Kentucky; and Ticonderoga and Burlington on Lake Champlain, because of their delightful summer attractions, have been recommended as locations. It is understood that all visitors bear their own expenses, but that a place will be chosen where rates of board will be from \$1 a day up. Indications are that the Conference, if held, will have a comparatively large attendance of laymen. The Society has been asked to arrange a similar Conference in the South, but has replied that it prefers to try one Conference at a time. Prompt as has been the response, the Society hopes that it will be remembered that Northfield and similar ventures began in small ways, and that it will be necessary for a Church Conference to begin in the same way.

The Society has arranged a pilgrimage to Cuba, and can admit to its party of pilgrims about twenty-five persons. Thus far seventeen have signified their intention to go. Several members of the Society's Executive Committee, and a number of ladies interested in the Society's work in Cuba, will be pilgrims. The going date will be about January 12. The exact date cannot be fixed until the steamer sailings are fixed. The routes are by steamer from New York direct to Havana, and also by train to Port Tampa, and thence by steamer. Pilgrims may have their choice. The trip will take about three weeks.

The annual meeting of the Society is this year to be held in St. Stephen's Church, Wilkes Barre. It will cover two evenings, and the second of them, as now arranged, will be a Cuba night, when the returned Cuba Pilgrims, or some of them, will be the speakers. The first night will be given to Brazil, and it is expected that one of the speakers will be the Rev. George Alexander, pastor of the University Place Presbyterian Church, New York, who was in Brazil last summer, and returns home full of admiration of what Bishop Kinsolving and his fellow workers are accomplishing. He is also much impressed with the terrible need for larger efforts in neglected South America.

The Society has been appealed to in behalf of work in Panama. One of the things for which insurgents in Colombia have fought, and for which 100,000 men have lost their lives, is religious liberty. Colombia is the only country in South America where freedom of public worship does not yet exist. Panama political freedom means Panama religious liberty. A prospect of the Church being planted in Salvador has just opened, and it is represented to the Society that educational leaders in Central America are looking to the Church. Further details cannot yet be given, and the Society cannot, manifestly, jeopardize its present work in Brazil, Cuba, and the domestic field.

DEATH OF THE BISHOP OF HANKOW.

NEW YORK, December 7, 1903.

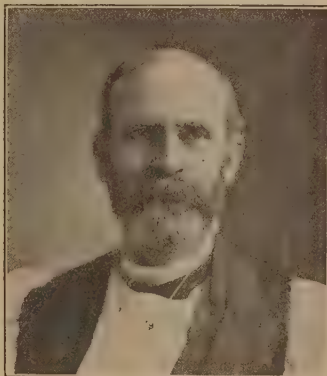
NEWs received by cable from Hankow, China, that Bishop Ingle died of fever this morning.

The Rt. Rev. James Addison Ingle had been Bishop for less than two years. He was born in Frederick, Maryland, and was ordained by the present Bishop of Maryland both as deacon and as priest in 1891, after being educated at the Episcopal High School of Virginia, the University of Virginia, and the Virginia Theological Seminary. From the beginning of his ministry, he has been in the Chinese Mission, as rector, during the greater part of the time, of St. John's Church, Hankow, and being for some years a member of the Standing Committee of the Missionary District of Shanghai. He was elected Missionary Bishop of Hankow at the General Convention of 1901, and was consecrated in the American church in that city on St. Matthias' Day 1902, by the American Bishops of Tokyo, Shanghai, Kyoto, and the English Bishop of Korea.

DEATH OF THE BISHOP OF SALT LAKE.

ON WEDNESDAY, December 2nd, the Right Rev. Abiel Leonard, D.D., Bishop of Salt Lake, died suddenly after an illness which had been pronounced typhoid fever only shortly before.

Bishop Leonard was born in Fayette, Mo., June 26, 1848, the son of an eminent Judge in that state, and great grandson of a Revolutionary chaplain. An elder sister was the second wife of Bishop Hawks. The Bishop was graduated at Dartmouth College in the class of 1870. He was there a classmate of the present Bishop of Central Pennsylvania and a fellow student with the present Bishop of Milwaukee, who graduated a year earlier, and the close friendship formed between these three young men, each of whom afterward became a Bishop, was never broken. Bishop Leonard continued his studies in the General Theological Seminary, graduating in 1873 and being ordained deacon immediately there-



ABIEL LEONARD, D.D.,
LATE BISHOP OF SALT LAKE.

after and priest in the year following, both by the late Bishop Robertson of Missouri. His earlier charges were as rector of Calvary Church, Sedalia, Mo., in which place he married, October 21st, 1875, Miss Flora T. Thompson; and afterward as rector of Trinity Church, Hannibal, Mo., and then Trinity Church, Atchison, Kansas. It was while he held the latter position that he was elected Missionary Bishop of Nevada and Utah, his jurisdiction afterward being changed by taking from it the western portion of Nevada, which, with Northern California, was created into the Missionary District of Sacramento, with the later addition of what had previously been the Missionary District of Western Colorado. The territorial limits of the District of Salt Lake therefore considerably exceed those of any other Diocese or Missionary District except that of Alaska. His consecration was on January 25th, 1888. Bishop Leonard worked faithfully in his difficult field, and had won himself a good name.

[BY TELEGRAPH.]

SALT LAKE, December 7.—Bishop Leonard's body rested in the Cathedral Friday night, watched by guards of the clergy. On Saturday at 9:30 the Holy Communion was celebrated by the Bishop of Boise, after which, from eleven till one, the body lay in state and was viewed by the sorrowing multitudes who had known and loved the Bishop. At three o'clock was the burial service, the Bishops of Sacramento, Boise, and Colorado officiating. The Presiding Bishop, Bishop Leonard's predecessor in the see of Utah, arrived just in time to take the committal service, driving direct from the depot to the cemetery. On Sunday morning there was a union memorial service at the Cathedral, in which the other congregations of the Church in the city joined, and at which each of the Bishops mentioned spoke on the life and work of the departed Bishop.

THE CARES AND RESPONSIBILITIES OF THE BISHOP AS A MISSIONARY LEADER.

A PAPER READ BEFORE THE ALL-AMERICAN CONFERENCE OF BISHOPS.

BY THE RT. REV. W. H. HARE, D.D.,

Missionary Bishop of South Dakota.

THE subject might have been, "The Call of the Lord, the spur given by opportunity, and the joy of service," and we should at once have thought of the satisfaction with which the Eternal Son took possession of the human soul and the human frame with which he was to take advantage of opportunity and do His Father's will. There is a spring of delight in the language with which He took up His work: "Sacrifice and offering thou wouldst not, but a body hast thou prepared for me. Lo, I come to do thy will. Yea, thy law is within my heart." As the Father sent the Son, so the Son has sent every true Bishop, and I am sure that every true Bishop knows at least something of his Master's delight in service.

Sometimes at least he feels the privilege of the possession of his faculties physical and mental which he can use for his heavenly Father's service, he draws his muscles tense, stands erect with head uplifted, feels the blood flow through his veins free and rich and full, and says with his Lord, "A body hast thou prepared for me. I delight to do thy will, Oh, my God!"

And yet cares and responsibilities are part of the lot of the missionary leader, and he would be more than human if his body—and even his temper—did not sometimes give way, when, baffled in his plans, disappointed in his hopes, and overtaxed in body, he finds that—

"Pain transfixes every part,

And languor settles on the heart."

Regard for fair and good sense demand that facts such as these should be looked in the face by everyone who is called to the episcopal office. The Master almost scornfully exposed the folly of one who, intending to build a tower, "sitteth not down first and counteth the cost," and of the king who, going to make war against another king, "sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand."

I count the topic assigned to me one eminently proper, therefore, for all missionary Bishops, and worth the thinking on. I do not say worth the brooding over. And as the topic is one suitable for Bishops, so it is eminently proper for the consideration of the Church at large. One of "the cares and responsibilities" of Missionary Leaders, arises from the rose-colored views which the Church generally takes of missionary work. Failure to realize its difficulties, its "cares and responsibilities," is one of our greatest perils at the present time. It is one thing to *theorize* about the Missionary work in our study; to fight the missionary battle on paper, and to sing epic missionary hymns in grand missionary meetings—and all these movements of the mind and heart have their value, but work in the field is quite another thing.

All history, from that of our Lord Himself and that of the Acts of the Apostles, down to the present day, proves that the work of enlightening and converting men is a *prolonged process*; that people do not readily change their gods; that nations are not "born in a day"; that the work of effectively preaching the Gospel must often be preceded by long years of preparation; that truths and even, much more, symbols which are very attractive to us, are, at first sight, very offensive to those who have been strangers to them; an offence which can be removed only by patient explanation and long continued education; and that vital movements must go on beneath the surface, both of the individual heart and of society, long before any results will appear on the surface. "The husbandman waiteth for the precious fruits of the earth and hath long patience for it until he receive the early and the latter rain." *Be ye also patient.* That is the need for the missionary and for a missionary Church.

If, in the discussion of my theme, the missionary episcopate, so-called, takes the size of undue importance, put the fault down to the fact that the missionary episcopate is generally regarded as representative of missionary work and to the fact that, being myself a Missionary Bishop, the personal equation has naturally intruded itself into my thinking.

Having ventured on these words of introduction, let me further premise that my subject is a very comprehensive one; for every Bishop, whether called diocesan or missionary, is, at least ought to be, "a missionary leader." The waste places, the unoccupied places, the weak places in the field of a diocesan should be his care, and, besides, he should be the leader of his people in sustaining the missionary enterprise of the Church in waste and unoccupied places all the world over.

And now let me proceed directly to my subject. Let us imagine the Missionary Bishop installed in his new field. At once there come the care and responsibility of deciding what kind of a leader shall he be. It is a "care and responsibility" indeed to realize the office of a Bishop in this age and among a people like ours, who unite with a desire for decisive leadership a keen sense of individual rights.

A leadership which would be accepted and effective among those who are gathered under the Roman obedience is very different from that which is called for among the intelligent, self-reliant, independ-

ent people with whom our reformed Church has to do, and on whom it relies chiefly for support. Leadership is of different kinds. There is that which is autocratic—*Sic volo, sic jubeo.* Goethe describes two other kinds—

"Divide and conquer—clever word.

Unite and lead should be preferred."

Connected with this question of leadership is "the care and responsibility" of deciding how far the Bishop should prove himself a leader by showing himself *at the front* and how far by keeping at the *centre the quiet, strong, thoughtful foreseer and provider* who makes it possible for others, and many of them, to be at the front and do their best work with a fair degree of equipment and comfort. The Bishop should be no recluse, much less a seeker of his ease and a slave of his home comforts. He should be well known in the weak places and in the high places of the field; but it is a mistake to suppose that the missionary battle is not going on well unless the Bishop is seen always nervously hurrying from mission to mission. At the crisis of one of the great battles of the Franco-Prussian war, the King of Prussia's anxiety reached such a height that Bismarck left him and went to the hill-top where von Moltke stood, to inquire. He found the great general carefully selecting a cigar from a box. He returned and said: "Your Majesty, I think all is going on well. He *picks* his cigars." Even when so doing, von Moltke was a *leader*.

Next, I may mention, "the care and responsibility" of determining whether his field as a whole is destined to have a large future and calls for great ventures, such as building up institutions (schools, hospitals, etc) of its own, or whether his field is such that he should be content if only he does *small things well*; and also the "care and responsibility" of determining what is to be the future of individual towns in his field, whether their growth is of the mushroom kind or that which is permanent and continuous.

In such decisions he is thrown largely upon his own resources. He can hardly find disinterested counsellors; for in a new country the spirit of Hurrah! is the life of the people and everyone thinks or at least boasts, that his state and town offer unparalleled opportunities.

And then, what about investments in land? Ah, here is "care and responsibility" enough!

All have heard people descant on the rare opportunities which the opening of a new part of the country offers for securing land for churches and rectories and glebes, and also of the wisdom of putting money in cheap land and of holding this land for "a rise," and thus securing an endowment for the church. The Bishop is a little wary at first, perhaps because he meets with one and another of his fellow citizens quite as wise as himself, who have made ventures in this line, and are, as the phrase goes, "land poor." But at last a certain town promises sure and permanent growth. Here, at last, is his opportunity. He manages to scrape together enough money to make a venture—though people who give to missions, he finds, are not disposed to put their money in vacant land. In the suburbs of a growing town he secures a fine tract of land. He is able, to his delight, to report, after a few years, that the tract has appreciated 100 per cent. Then the authorities of the new and growing town order streets cut through his hitherto unplotted tract; streets graded, and sidewalks laid, and a tax of \$1,000 is assessed on all the abutting property. He is at his wits' end. Givers were reluctant when he wished to buy. They are more unwilling to give to pay these assessments. The comment is: "An excellent and well-meaning man; but he made unwise investments in land. If only Missionary Bishops would confine themselves to their proper functions." If, unfortunately, he sickens and dies while yet in his perplexities, the anxiety makes his head toss upon his pillow. If he lives on, there is a gray hair in his head corresponding to every acre. He has found that he is foolish if he puts money in land, and foolish if he doesn't!

"The care and responsibility" of securing and keeping the confidence of the giving people of the Church—a most important thing, because the gifts of the people to the missionary work will be measured largely by their faith in their missionary leaders; but a most *difficult* thing, because a Missionary Bishop's reputation as a steward is like the reputation of Cæsar's wife, very sensitive to suspicion—especially as so many advocates of missionary enterprises seem to think that the best way to build up their favorite work is to pull some other down.

If a representative of the Board occasionally visits the Missionary Bishop's field, this part of his care and responsibility is much lightened.

The "care and responsibility" of determining his attitude towards *competing* religious bodies. I use the word "competing," because that word exactly describes the fact. Any Bishop who fails to see that the Spirit who works according to His own will has done and is doing blessed things in and by these other Christian bodies is, in my opinion, past being reasoned with. Still, it is beyond question the fact that the divisions of Christians are the degradation of the ministry, the encouragement of the very tempers which Christianity was meant to eradicate, and the satisfaction to no thoughtful persons but the enemies of religion. It is a *staggering* fact in all missionary work. How to meet it baffles the wisest. At present there is nothing better than that the missionary leader continually keep in mind the question put to him at his consecration: "Will you maintain and set forward, as much as shall lie in you, quietness,

love, and peace among all men?" and constantly reiterate his answer: "I will, by the help of God." Even while so answering, however, there will come upon him the care and responsibility of determining whether he shall introduce services in places where other religious bodies have taken effective possession. Some would say that he should abstain, especially if there is not a fair promise of his enterprise soon becoming self-supporting. I believe, on the contrary, that a Bishop should never be content until he has done all that in him lieth to show himself in his official character in every town and village of his charge, and to see that the service of the Episcopal Church is well presented in every town and village, at least occasionally, especially in any of them where he finds persons who are baptized members of our Church. Why, otherwise such persons will be lost to the Church, and often lost even to God. Their children will be left unbaptized and grow up strangers to the Church of their fathers; or, if baptized, the solemn engagement made at their baptism that they should be taught the Creed, the Lord's Prayer and the Ten Commandments and be brought to the Bishop to be Confirmed, will be left unfulfilled. The loss which the Episcopal Church has suffered in this way in our newer states and territories is most alarming. It is a running sore and weakens the whole body. But let the Bishop appear everywhere, and let the members of the Church join in the old services, and then recollection of old days will be stirred up; fond associations will be revived; consciences will be quickened and a Church hunger will be aroused which will never be satisfied in any but the normal way. The Bishop's presence and a Confirmation service in a small town is often an epoch in its religious history.

Next, a Bishop's "care and responsibility" in the matter of Church schools and other institutions.

In the separation of moral and religious from intellectual education in our public schools, which is, let us remember, not so much a necessary result of the separation of Church and State as the result of the divisions, among us Christians, Church schools, because of their religious element, become of the critical importance. In a Missionary District they have a peculiar value as being great, steady, beating, central hearts from which healthy impulse goes out to the distant feeble members and where constant life remains even when, because of a vacancy or some other shock, the life of feeble mission stations is suspended. Large donations from local public spirit can often be secured towards the erection of proper buildings and a yearly grant from an educational society added to tuition fees, would insure to the Church rich and permanent results. Other religious bodies are awake to these considerations, and have societies for the encouragement and support of such. While other religious bodies officially recognize their importance, and have societies for encouraging and supporting them, the habitual mental attitude of most of our people—there are notable exceptions—is one of cold suspicion, and the Missionary Bishop, who has made an effort to get funds for such enterprises, goes back to his field with the feeling that the slow death of his institution would cause the Church little grief, and he fears that the Sixth Commandment is not unknown in America in the form in which an English poet has cynically put it:

"Thou shalt not kill, but needst not strive officiously to keep alive."

In the matter of such duty our Church is suffering from temporary mental aberration, and we must wait till reason returns. Meanwhile, the Bishop must carry the care and responsibility.

Now, a word as to "the care and responsibility" which comes from *mishaps*. Of course, these must occur so long as we are living here beneath the sky and our foresight is not equal to our hindsight. If mischances come in great Dioceses, they are overlooked, or, at least, borne with, as a part of the present imperfect condition of things; but if one happens in the *missionary* field, it is a fatal error and almost a mortal sin.

Next, as to "the care and responsibility" of *raising money*. Doubtless too large a portion of this care and responsibility has been thrown upon our Bishops, and doubtless Bishops may be led by this care and responsibility into soliciting funds in ways which lower their proper dignity. But the raising of money will always be a care and responsibility of the Bishop. St. Paul took it upon himself, and most heads of great enterprises (e.g., presidents of colleges) find themselves called by force of circumstances and their position to do it also. I cannot understand how any Missionary Bishop can see face to face the pressing needs of his clergy, of his churchless congregations, etc., and know that their peculiar needs arise from the fact that in his field money has not accumulated, then think of the parts of our country where money and institutions have accumulated even to the point of congestion and luxury, and not try by his personal efforts to bring the dire need and the rich supply together! So much objection would not be made to this except there is a radical vice in the conception which most congregations have of what the divine service of a great assembled congregation should be. A Christian congregation is an accumulation of religious, moral, and pecuniary force. Its Sunday assembling puts this force in a shape readily accessible. The congregation is under the headship of one man, the rector, to whom, presumably, it is loyal, and its forces are, therefore readily managed. Has a body like this no duty to others? Water is gathered, it is to be remembered, not for its better hoarding, but for its better distribution. St. Paul evidently so regarded Christian congregations, and he gave *order* in *all* the churches that

every one of their members should lay by him in store on the first day of the week as the Lord had prospered him that funds might be ready for the Apostle when he came.

But look on farther. From this inability to marshal the forces in our several congregations comes inability to marshal the forces of the whole Church, and, I must set this inability down as adding most seriously to the cares and responsibilities of a Bishop; for this inability to marshal the forces of the whole Church is practically inability to take advantage of great opportunities and meet great emergencies. The turn in events often brings about such opportunities in the foreign field, and a country like ours, where a sudden turn in events diverts the immigration of hundreds of thousands of human beings into particular territories and results in the building of hundreds of towns in a twelvemonth, is eminently a country of emergencies and sudden opportunities. Generous ventures will call out generous responses from the people of the new towns. Valuable property can be secured; promising congregations can be gathered; church buildings can be erected. But several of these emergencies cannot be met by the resources of any one man, but only by the concerted effort of the Church, only by massing together at the point of need, for a time at least, an extraordinary amount of the Church's thought, men, and money. But what is the effect upon the Bishop in a missionary locality of such emergencies?

He is driven to distraction in his efforts here, there, and everywhere to secure proper men, to provide for their travelling expenses, to make up their stipends, and to make good deficiencies arising from the failure of the people to pay the full amount of their pledged salary. His visitations are a series of mortifications. Large congregations meet him as he moves from town to town; and each proposes the organization of a church and the payment of say \$400 towards the support of a clergyman if the Bishop can pledge from the Board of Missions as much more. This, however, he cannot do. They proffer lots for a church building and \$1,000 towards its erection if the Bishop can secure the necessary balance. This, however, is utterly beyond his power. Thus golden opportunities are lost, and golden opportunities, such as these, are not likely to recur.

The evil is so vast that the cure of it seems to me to demand the prompt and effective action of the Church.

But I have left to the last "the care and responsibility" which is by all odds the first and greatest, viz., "the care and responsibility" of finding proper field officers, i.e., missionaries.

Ask any Bishop of his chiefest need, and he will answer, *mèn*. If I should suggest a proper emblem for a Bishop's seal, an etching of Diogenes, walking in broad day light with a lantern and explaining in sarcastic tone that he is looking for a man. If I speak with too much warmth on this part of my subject, ascribe it to personal feeling. I am so happy in the clergy whom I have in South Dakota that I am vexed that I cannot get more like-minded. And if I make some severe strictures on the ministry, I would not forget that never in all the years in which I have known the missionary work, have the members, the character, and the ability of our missionary force been so creditable as they are to-day. Let me also say in mere justice to the clergy that theirs is often a hard lot. This results from the nature of the field.

Beyond all question this field is an exacting one. A new town is made up of very heterogeneous people, odds and ends, thrown together from different parts of the country without any common bond. Do what you will, people sometimes will not be pleased. They are sometimes fault-finding, unsympathetic, and exacting. They expect their clergyman to fill their church, and yet they themselves do what they can to keep it empty by habitually staying away from church, or attending only when they please. They demand of him that he shall be alert, while they themselves are apathetic. They fail to pay their church dues, and so create a deficit, and yet they are vexed that the cry of a deficit should be raised so often. They wait to see whether all will like the new minister, while they know very well they do not all like one another.

Whether we look at the vast heathen world, or at the multitude of blacks in our own land, or at the millions of white people scattered in tens of thousands of towns and villages which dot the newer parts of our national domain, our field is a *missionary* field; that is, a field which is not so much inviting as needy, a field which does not offer comfortable rectories, nor parish buildings up to date, nor strong congregations which will carry their clergymen on their shoulders. Why, in the name of common sense, should it be supposed, as it so often is, that the first product of a newly opened country is a cozy parish? or that new settlers are all athirst for God and His Gospel? Why should it be expected that the *people* in our new settlements will build a church, stir up their hearts to seek after God, and then send their messengers out to seek for some minister who will be willing to preside over the work which they have done?

To add to the difficulties, it sometimes happens that the missionary must be required to hold possession of his post just because the monied people of the place will not support him, or because some influential people do not want him—the divorce traffic or the rum traffic or the dominating self-will of a certain person, may wish to get rid of him that they may get religion in their own control. There of course the Church should witness for Christ and there the reign of righteousness must be maintained, and upon the clergy must come the brunt of the battle. Oh, how my heart goes out to the clergy in the trials and hardships which their calling

often brings upon them. Let me say to these dear brethren, whatever be the cares and responsibilities of the missionary of which-soever order—diaconate, presbyterate, episcopate—whatever be the meagerness of earthly reward, and however lowly, however surly, and unreasonable be the people whom we are called to serve; however forbidding the skies and the climate, let us stand in our lot and try always to learn to say: "None of these things move me. Neither count I my life dear unto myself. If only I may finish my course with joy to the ministry which I have received of the Lord Jesus."

Such is the nature of a large part of the Church's field. Now what kind of field-officers does it call for? (a) Manifestly men who realize that the work of the ministry is not to wait to be sought, but to seek for Christ's sheep that are *dispersed* abroad, and for His children who are swallowed up in this *wicked world*; ministers who are ready, if need be, to do all the work at first themselves, and to stand, to speak figuratively, at their church doors on Sunday morning proclaiming, "My oxen and my fatlings are killed and all things are ready. Come unto the marriage."

(b) Next, the Church needs men who are *free*. Men who are free to be much away from home, holding services in all sorts of towns and villages and all sorts of places; men who are free to go where they are needed; men who are free to live where they are needed; men who are free, too, to say what is needed. These are days when unpalatable truths need to be spoken to several different classes—to men and women who flout the moral law under cover of religion; and to capitalists on the one hand and employees on the other who fret under the restraints of right and of duty to each other.

(c) The conditions demand *supple* men—I mean men who have manifoldness, flexibility, and adjustableness. A man of only one gift and only one power is out of place in the missionary field. Division of labor cannot be accomplished to any great extent here, and hence those who work for Christ here will, of necessity, be called upon to perform not only one but many functions of the Body of Christ. A man who is only a preacher, or only a pastor, or only a church builder, or only a student, cannot meet the need. And who should be flexible and adjustable, if not the ministers of Christ, the Anointed? We have not only received the anointing of Confirmation, which should make us, as oil makes leather, supple and flexible; but we have been especially trained for Holy Orders, and have received at our ordination at least the promise and the earnest of all gifts which we can possibly need in our manifold work.

(d) Men are needed who have acute spiritual hearing—men who can say, "Mine ears hast Thou opened"; men who flout the common notion that our Lord, though He is the same yesterday, to-day and forever, said only for *once* and only for *one* man, "Sell all that thou hast and come and follow Me"; men who hear that same command repeated now and repeated with all the discriminating, penetrating power of a sharp two-edged sword.

Of course parish life and all that settled home life which is connected with it has an important place in the system and work of the Church, but we have seen the character of our missionary field. We have seen the kind of leaders needed, and we must ask now what about the supply? The stream of clerical life runs too much one way and that way is towards married life, parish life, and rectories. The process makes one recall scenes in the iron regions, where molten iron is seen running into the molds from a smelting furnace and all of it takes then fixed, hard shape. It is called pig iron. Once rectors of parishes, our young ministers never can be anything else. At least they think so. But, oh, the folly of young ministers expecting that all may be rectors of well-to-do parishes. The number of well-to-do parishes (to use the word in a worldly sense) stands to the number of seekers for them as one stands to five. And oh the disappointment and unhappiness which the expectation of getting a well-to-do parish brings.

If five men try each to get a bite of one cherry, four, at least, are sure to be disappointed. What is the condition of things in other callings? Does every young doctor count upon an office on Fifth Avenue in New York? Life for most men is hard. It is so hard that if only one side of it was looked at, who would be a father or a mother, husband or a wife—nay, who would ever have chosen to be born? Why should the clergy expect easy places? Is it ease that makes men useful or happy? Let me point out to young ministers the unspeakably miserable result of expectation that it does.

You will so habituate yourselves to the conveniences of life, to external appliances and contrivances such as rectories, parish houses, etc., that you will be—to use the Apostle's phrase—"entangled yourselves with the affairs of this life." You will be the slaves of your surroundings and possessions and therefore exceedingly limited in the sphere of work which you will feel you can accept. Result one—you will find yourselves out of employment. Result two—you will become mere driftwood. Result three—worse than that, driftwood which has ceased to drift and is beached, and dried, and rotting. Spiritual vigor you will have none. Enthusiasm, none. Love of your work, none. Accent of conviction when you preach, none. You will be a weariness to the laity and a mortification to your clerical brethren.

Have I spoken too plainly? I have said many unpalatable words: I trust none which are uncharitable or uncalled for. Self-love would lead us not to acknowledge any of our defects. Apathy would lead us to ignore them. Pride would lead us to prevent their being known. "Tell it not in Gath: mention it not in the streets of

Askelon." Nevertheless, I have described as faithfully as I know how the existing state of things. It gives rise to a real and pressing need. Why not go to work and try to raise up men who can and will face it and meet it? It would greatly ease the painful situation if the Church had what might be called a Clearing House.

Banks have their clearing house where any bank which has a check drawn on another bank may arrange for its reaching its proper destination and being honored; and so, would it not be well if Bishops had something like a clearing house where clergymen who are not fitly placed in a Diocese may find their proper place elsewhere? Indeed, why should not each Bishop himself be a clearing house? We seem to have nothing of the kind. I have more than once sent out to a number of my brother Bishops a circular stating my need of a particular kind of man and saying that it occurred to me that the exact kind of man needed by me might not be needed where he was, and I have asked that they read my statement of my want and return it to me, not troubling themselves further, unless they found they could help me. I can only add that I do not remember that my efforts of this kind have met with much success.

In default of a clearing house among the Bishops, one would think that we would have in connection with our General Missionary Society a central place or agency for information regarding clergymen eligible to the missionary field, but so far as the domestic part of the field is concerned, we have nothing of the kind.

Alas, you sigh, the Church does not bring forth the kind of children needed for her work. No, she does not. But such a personifying of the Christian society as a mother may be misleading. It may tend to divert attention from the responsibilities of each one of us as those who make up the Church and determine its character and determine the character of her offspring. The Church planted in the world at the second creation is like the seed planted in the world at the first creation. It brings forth fruit after its kind. The Church's *kind* or character is determined by the *kind* of its individual members, and that kind I fear is not the kind which brings forth missionary sons.

It is we individuals who are responsible. It is I, and you, and you, and you, and you, endlessly, who each is lacking in life and in life power, and it is these single individual lacks aggregating and coalescing that lower the general vitality. Captain Mahan most truly wrote: "A thoroughly healthy, thoroughly vitalized body produces spontaneously the leaders it needs; popular impulse finds expression inevitably in individuals, competent and numerous enough to effect the objects toward which it tends."

TO THE EDITOR OF THE SUN—Sir: In reply to Dr. Brann let me say that nobody questions Hildebrand's force or his virtue, if by virtue is meant celibate purity. Perhaps if his heart had been touched by domestic affection it might have been less hard, and he might have been less self-satisfied in sacrificing justice, mercy, and the happiness of nations to the aims of his ecclesiastical ambition. He was a stony-hearted and aspiring monk. At Hastings at the head of the army of conquest and iniquity "floated," as Freeman says, "the consecrated banner," "the gift of Rome and Hildebrand, the ensign by whose presence wrong was to be hallowed into right."

My point, however, is that Hildebrand was the real founder of the Papacy, i. e., of Roman despotism over the Western Church. Catholicism and Papalism, I submit, are two things wholly distinct from each other. Catholicism, with all its essential beliefs, characteristics and graces, had been fully developed in the great fathers of the Eastern Church, Athanasius, Gregory Nazianzen, Basil, Ambrose, Jerome, Augustine, Chrysostom. The Papacy has added the assertion of Papal infallibility, contested by the best Catholics, and the right of the Papacy to call on the secular arm and inflict temporal penalties for the repression of religious dissent; in other words, that principle of persecution which has been the deep disgrace of Christianity and the source of unutterable crimes.

Catholicism, as I said before, is universal; the Papacy is Italian; only an Italian can be elected Pope.—Goldwin Smith in *New York Sun*.

"THE KING OF LOVE MY SHEPHERD IS."

Hymn 412.

Rex amoris, pastor meus
Mihl semper bonus deus,
Nihil plus desidero;
Nam me saluum ducti ipse
Ad perennis fontem vitæ,
Pascit superno cibo.
Me perversum, saepe errantem,
Quaerens, manibus nixantem
Domum lætus pertulit;
Nil in valle timens mortis,
Cor solatione fortis
Crucem ducem habuit.
Mensam coram paravisti,
Gratulam mi contulisti,
Sanguis tuus effluit;
Mihl semper bonus deus,
Laudes tuas, pastor meus,
Domus tua concluit.

W. A. MERRILL.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

HEALING THROUGH THE NAME OF JESUS CHRIST.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V. Belief. Text: St. Matthew x. 8. Scripture: Acts III. 1-16.

ST. LUKE, after describing the origin of the Church and the general outline of its life there at Jerusalem, passes on to its history in more detail. The story we study to-day is given because *it is the first of a series of Providences which resulted in the persecution of the Church*, and, as a result of that, the scattering abroad of the disciples and the spreading of the Church to other places. Account will be taken of this in a later lesson, but it may now be mentioned as showing why this story of healing is given by the "orderly" writer.

The incident has value all of its own, however. For one thing, it supplies us with an illustration of what the author had already described in general terms. He had related (ii. 46) how the disciples went to the Temple daily, and also (ii. 43) that many wonders and signs were done through the apostles. We always remember definite, personal cases better than general and impersonal accounts, so this story serves to clothe with flesh and blood that of which we had already been told in a general way. Three times a day were there assemblies for prayer in the Temple: at 9 A. M., at noon, and at 3 P. M., the first and last being at the time of the morning and evening sacrifices. Doubtless to all of these, the disciples and apostles were accustomed to go; or, as was the Jewish custom, to stop in their occupation and, turning toward the temple, to lift up their prayers at these stated times (cf. Ps. lv. 17; Dan. vi. 10). Later, the temple services gave way to their own Christian services, and finally ceased with the destruction of the temple in 70 A. D.

St. Peter and St. John, going up to the temple to pray in connection with the above, may teach us the lesson of the *benefit and necessity of regular attendance at the Church services*. It is only by regular and systematic exercise of any faculty that it grows and develops properly, and if this is true of the physical and mental, why should it not be true of the spiritual? We see the necessity and blessedness of routine in everything else; why should we make an exception of the highest part of our nature? The boy who would be an athlete trains regularly for the development of his muscles. Spiritual muscle is formed only in the same way.

The chief emphasis in the lesson is laid, however, upon the work of healing—the wonder and sign—which they performed. We know not what were the other wonders and signs which had been done; but this was doubtless the one which attracted the most attention. As it was done within the temple enclosure itself, and the man who was accustomed to lie daily at the Beautiful Gate must have been a familiar sight to every Jew, it was a miracle which must have excited general notice. And as the man had been lame from his birth with some disease of the feet and ankle bones (v. 7), and was now more than forty years old, it was certainly a most remarkable case of healing.

Whatever other lessons there may be in the story, it is told by St. Luke in a way to bring out one prominent truth. That is this, *that the Apostles were only the means or channel by which our Lord healed the man*. Certain it is that they directly deny that it was done by themselves or by their own power or holiness. And the general statement before referred to (ii. 43) is even more strong, although the A. V. does not show it. It should be: "Many signs and wonders were done *through* (διὰ) the apostles." It shows *how* Jesus was carrying on the work which before His Ascension had only been begun (i. 1). This miracle was done "through faith in His name."

Perhaps the most interesting question connected with the lesson will be that concerned with present day healing by the same means. Many strange sects are springing up which make their primary article of belief, the power of healing. Now nothing could be more clear than that even if this were a part of a Christian's privilege in the sense that these claim that it is, there would be no necessity and no justification for separating from the Church and committing the sin of schism. If it is meant to be part of the Church's mission in the world, those

who so think should try to make her realize it; not withdraw from her. But is it? We shall see that it is, in a sense, but not in the sense that these fantastic sects claim. The most dangerous errors are perverted truths. So here. The healing of the sick by the early Church was plainly exceptional, and as a "sign and wonder." It was used to arrest the attention (as a "wonder") and as a sign, "not to them *that believe but to them that believe not*" (I. Cor. xiv. 22). "Tongues" were such another sign. And that the healing of the sick was only so used, is evident from the fact that this miraculous healing was never used for the healing of their own infirmities. There can be no question as to the impropriety of using this miraculous gift of healing for believers, unless it could be done as a sign, from the fact that other directions are given in the general Epistle of St. James (v. 14, 15). "The prayer of faith shall save the sick and the Lord will raise him up." That is still a legitimate means, and one which has been and is constantly used by the Church. But in that passage, the "elders of the Church," who are to be sent for, are not "healers" of brand new organizations, twenty centuries too late to be described in scriptural language as "the Church," but the priests of the same "Church" which, existing before the apostle St. James wrote his epistle—and therefore before ever the Bible had been compiled—is still existent to-day. The anointing with oil has too largely fallen into disuse, outside the Churches of the Eastern communion; perhaps it is this disuse on the part of the Western Church, that has led to the rise of these modern Western sects. But the "prayer of faith" has never ceased, and every true parish priest is ready for the "call" of his sick parishioners, to offer it up.

Nor is the call of the physician or the use of medicine inconsistent with this "prayer of faith." God alone heals, if it be best that the cure prayed for should be granted; but ordinarily He does so by means of the physician's skill, or of the recuperative forces of nature. To pray, and refuse to adopt ordinary methods looking toward cure, is un-Christian. It is to be like those who seek spiritual blessings and yet refuse to receive them through the sacramental channels which our Lord Himself ordained. It is to repeat the sin of Naaman (II. Kings v.), whose career is strikingly like that of persons who go to-day to alleged miracle workers to be healed. It might be well to discuss this chapter with elder pupils, in view of the current fads of the day on this subject.

This healing by the "prayer of faith" is quite another thing than the miraculous healing which in the early days of the Church existed along with it. *This latter healing passed away with the necessity for signs of that kind*. The signs to which the Church can now point are of a higher kind, of which the miraculous ones were but the type and pledge. Christianity can now point to the change which was made in the treatment of the sick and helpless by her entrance into the world. The philanthropies of Christianity are the "greater works than these" which Jesus' disciples have done in His Name. A comparison of the old heathen world or of any heathen lands to-day with present Christian lands shows how great they are. Those who will not be convinced by the greater, would not be by the less—and so this miraculous healing is no more.

It might perhaps be well to note that in the case before us, the healing was given instead of silver and gold; not in exchange for it. There was no money consideration between the parties to the transaction.

The story of this poor man, lame from his birth, receiving healing and, along with it, the blessedness of the knowledge of the faith of Jesus Christ our Lord teaches us another lesson which should not be overlooked. *What we look upon as affliction may be the means only of bringing us far higher gifts than those denied*. The man at the temple gate sat begging for the silver and gold which his infirmity made it impossible to earn. Had he been well and able to earn that lower gift, he might never have come into the higher spiritual inheritance which he now received. Often we pray for gifts, and God withholds them, to give us higher and better ones.

The gates of the temple, it should be explained, were not gates to the temple proper, but to its courts. The temple itself was small compared with its courts and porches or colonnades. There were at least ten gates, and which was the one called Beautiful, we cannot tell with certainty. It may have been the one between the Court of the Women and the upper court, where stood the great altar of burnt sacrifices. This one is described by Josephus as larger and more massive than the others. Twenty men could with difficulty close it. It was of Corinthian brass, richly carved, 75 feet high, and with doors 60 feet high.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

COURSES OF SUNDAY SCHOOL INSTRUCTION.

To the Editor of The Living Church:

I FIND in the diocesan news from Georgia, as given in your issue of Nov. 28th, the statement that "Rev. C. B. Wilmer . . . directed his remarks to presenting the superior claims of the Bishop Doane Series above all others." Will you allow me to explain that there are two series by Mr. Gwynne and edited by Bishop Doane, one being "*Manual of Christian Doctrine*," and the other, "*Bible Lessons for the Christian Year*"; and that what I advocated before the Sunday School Institute on the occasion referred to by your correspondent, was the *Bible Lessons*, and not the doctrinal *Manual*—although I do not object to the use of the Doctrinal Manual along with the *Bible Lessons*, barring certain answers to certain questions, here and there, on which I must presume to differ with the author and editor. I think that some doctrinal question book should accompany the *Bible Lessons*.

As this subject of Courses of Sunday School Instruction is one of great importance and of very wide interest, may I trespass still further upon your space to say, that after thinking and experimenting for many years, I have come to the conclusion that those who advocate Biblical Instruction apart from the Catechism, and those who advocate the Catechism apart from the Bible, are both right, and both wrong (that is, for the main Sunday School); and that teaching the Catechism (which the Church commands us to teach) as illustrated by the Bible (which was God's way of teaching truth), both fulfils our Church's charge, and at the same time, conforms to God's method of revelation—is truth through personality? Doctrine carved up into propositions has its legitimate and necessary place in religious education; but doctrine taught in the shape of abstract propositions alone, must always be open to this objection: that while it may represent what God taught, it does not, as a rule, represent the way God taught it; to the further objection which, indeed grows out of the first, that it tends to the idea of faith as an assent to propositions, instead of faith as a grip on the spiritual realities of which those propositions are the verbal expression. "He that cometh to God must believe" (must, as an intellectual necessity) "that God is, and that He is a rewarder of them that diligently seek Him." Here, "coming to God" is made dependent on belief of two propositions; but those propositions are insufficient to bring one to God. We need a revelation from God and examples of actual persons who did "come to God."

I am convinced, too, that this combined Biblical catechetical method is in harmony with the science of teaching. There are some remarkable statements bearing out my contention in the recently published *Principles and Ideals for the Sunday School*, by Professors Burton and Mathews of the University of Chicago. I will only add a noteworthy incident at the Sunday School Institute already referred to.

Two Biblical stories, contained in Mr. Gwynne's *Bible Lessons* (Old Testament), viz., the Call of Abraham, and the Story of Jacob's Ladder, were reported in the way they had been taught by a most excellent infant teacher in a certain Sunday School, and in both cases the real point of the story was omitted! Not so, however, in those same stories as given by Mr. Gwynne, illuminating and illuminated by the Catechism.

Mr. Gwynne has two sets of Bible Lessons, one from the Old Testament and one from the New, each being in four grades. While I think these could be improved in places, yet, in my judgment, they are incomparably superior to anything else we have. The plan might be extended. We might follow the Lectionary, with the result that the children would gain an increased appreciation of the service. But this would call for an improvement of the Lectionary. The plan might be extended still further, to include the Epistles and Gospels, as in the *Trinity Course*, although just why we should be limited to the Epistles and Gospels and ruled out of the rest of the Bible, I have not been able to see. And while I am on that system, I will add that it is, in my judgment, defective further

and seriously, in this, that it furnishes no help toward the method of teaching the Catechism, does not even hint at any correlation of the Catechism with the Bible.

St. Luke's rectory, Atlanta, Ga.

C. B. WILMER.

St. Andrew's Day, 1903.

THE CHURCH LITERATURE PROPAGANDA.

To the Editor of The Living Church:

I AM glad the subject of the Church Literature Propaganda has come up again. It should never have been dropped. Blanks should be sent out again, and the amount received published each week as is done in another appeal for funds. My own introduction to the Catholic Church was due to tracts and books on the subject, and I am anxious that others may be informed concerning it.

Yours truly,

E. E. VANDERBILT.

832 W. Monroe, Chicago, Dec. 2, 1903.

MISSION SERVICES.

To the Editor of The Living Church:

MAY I ask a little space in which to offer a suggestion as a help to those who engage in pure mission work? I quite agree with those correspondents who have written already in favor of using the Prayer Book from the start. Let us labor for the end we wish to achieve. After some experience in the kind of mission work under discussion, I have learned it is helpful (where Prayer Books may be had) to give the following explanation at the very first, impressing the same until well understood:

After beginning any service and turning to other parts of the Prayer Book for special scriptures, come back to the point you left. For instance, in Morning Prayer at page seven we turn to the psalms, then listen to scripture reading, after which we come back to page seven for the *Te Deum*. This simple rule is all that is necessary; it is easily remembered and does away with the trouble of learning the ten directions on the fly leaf of the Prayer Book. Reasons for liturgical order and proper sequence may well come afterwards, for further understanding of real worship, but at first made known in fewest words possible, the general order of service and how strangers may intelligently follow it. In a short time, hearty responding will be the result, at least I have found it so.

Brooklyn, Mich.

Yours truly,

W. R. BLACHFORD.

To the Editor of The Living Church:

IT IS satisfactory to see, from the discussion of the above subject in your columns, that experience is more and more confirming the use of the Prayer Book itself, rather than leaflets, for mission services, and that opinion is for the most part divided only on the question as to how the use of the Prayer Book may be made more easy for those unfamiliar with our worship.

Some years ago, when working in England, my old vicar, Canon George Venables, printed at his own expense an edition of the Prayer Book which I have always considered perfect for use in missions, for service or instruction, or as a basis for the drawing up of special services. The plan was simply to do with our Prayer Book what has been done for our Hymn Book, viz., to number (not merely the pages; this is not enough either for Hymn Book or Prayer Book, although publishers appear to think it is, but) the individual sections, i.e., each prayer, canticle, psalm, etc., in good black type on the margin of the page.

It is then easy in turning from one portion of the service to another to announce the numbers clearly and reverently, or in drawing up special forms of service, to designate them by the numbers of their constituent parts. I had some experience of the plan in a mission district in England and found it to work admirably, but it did not take hold generally in the English Church, either because in most parishes unnecessary, or from the natural conservatism of clergy and people.

I believe, however, in our American Dioceses and Missionary Districts, the "Numbered Prayer Book" would be a great acquisition for priest and people.

At any rate, I am convinced that the Prayer Book itself must be used and that to adopt makeshifts is, as a rule, a shortsighted and unwise policy. I am

Trinity Parish Rectory,

Yours respectfully,

Seattle.

HERBERT H. GOWEN.

[This discussion is now at an end.—EDITOR L. C.]

PREPARATION FOR HOLY MATRIMONY.

To the Editor of The Living Church:

WHILE the noble crusade of THE LIVING CHURCH for a better name for the American Church has by no means been fruitless as a great and successful educational movement, it seems to be well-nigh agreed that for the present the almost universally acknowledged unsatisfactory name must be endured a while longer, until we have become so Catholic as to demand that the Church's name shall be so. Is this not an additional incentive to insure that both in her work and her legislation she shall speak with no uncertain sound—not only as to ancient rite and Sacramental truth, but in all those great moral questions that confront her? Are any of these last more important to her prestige as a true portion of the *ecclesia docens* than her position on Marriage and Divorce? It would seem as if recent events that have transpired, witnessing to the growing enormity of this social evil—warnings from the judicial bench and scandals that have involved even the priesthood—commented on in your columns with no less earnest frankness than kindliness—had been providentially permitted in order to convince the most hesitating of our leaders. While it may be hoped that our Bishops and Delegates to General Convention are preparing legislation that will both sustain those who firmly refuse to desecrate Holy Matrimony and restrain and instruct priests who have been pitifully weak in the exercise of their priestly powers, is there not much that we parish priests in humbler stations can do to strengthen the Church's position on this question? It goes without saying that the first duty is to be most scrupulous to violate neither letter nor spirit of our existing laws.

May we not also aid in our more limited sphere, the hopeful movement on the part of some of the great Protestant bodies officially to cooperate in needed legislation?

We know of a neighboring priest who has been most successful in arranging with some of the Protestant ministers of the place to abate the scandal of improper marriages, when refused by one minister, being readily performed by another.

But the special purpose of this letter is to make another practical suggestion. For every other Sacrament of the Church, all conscientious pastors provide some careful preparation. For adults coming to Holy Baptism, the Church requires that sufficient time be given and "due care be taken for their examination." For Confirmation, classes are held for instruction and the Church requires that "none shall be brought to be confirmed until they are sufficiently instructed." Nearly all ordinations to the Holy Ministry are now preceded by a spiritual retreat—no longer a "party badge," although the first such retreat at Bridgeport in 1870 nearly caused the participants in it to be rejected from ordination. For even that "last great Sacrament of Death" the Church provides her offices of preparation, which no faithful priest will neglect.

In the case of Holy Matrimony alone, if there is any preparation, it is some form of "rehearsal," where, if the most conscientious priest succeed in guarding against its being on the one hand a parody, on the other, an irreverent merry-making in the House of God, he cannot hope—and perhaps ought not—to make it a religious exercise. Matrimony alone seems to offer no opportunity for ensuring that it shall not be "entered into unadvisedly or lightly, but reverently and in the fear of God." For Baptism and Confirmation excellent tracts are obtainable which in cases where little opportunity offers for personal instruction (and there are such cases) do excellent service. Could not some of our great leaders in the defence of the sanctity of wedlock—as the Bishop of Albany or the Bishop Coadjutor-elect of New York—or some of the specially eminent devotional writers and guides among our Bishops, as the Bishops of Fond du Lac or Vermont, prepare such a tract or manual of preparation for Holy Matrimony? It could be handed to those who come to make an appointment with the priest for marriage.

It may be objected that few would give it attention at such a time. Some, it is to be hoped, would do so. Often it would give the priest opportunity for a word of kindly warning. To all it would at least be a suggestion that the appointment meant more than securing a necessary exercise of a civil function to be more or less generously remunerated.

The booklet could be made appropriately attractive, while inexpensive. The existing booklets on the duties of the newly wedded to be given AFTER the ceremony do not meet the case, of suggesting and providing a proper spiritual preparation for so holy and indissoluble a rite.

So many of his brethren have assented to the need and use-

fulness of such a tract that the writer has ventured to ask the courtesy of your columns to make public the suggestion.

Cambridge, N. Y.,
Advent, 1903.

CALBRAITH BOURN PERRY.

THE FOUNDATION OF PROTESTANTISM.

To the Editor of The Living Church:

IN THE New York Tribune of Nov. 28th there is an account of an interview with the Rev. Mr. Richardson of Milwaukee in which he criticises the sermon preached by the Rt. Rev. Dr. Grafton in St. Edward's Church, New York, on Thanksgiving Day. He takes issue with the Bishop as to what was said concerning Protestantism.

Mr. Richardson says Protestantism is not founded upon a book, it is founded upon a truth.

This, of course, is Mr. Richardson's private opinion, in which he runs counter to the well-known Protestant maxim, "The Bible and the Bible only is the religion of Protestants." Neither is this a mere maxim, for the idea of the Bible as the foundation of Protestantism is enshrined in the Westminster Confession, the Irish Calvinistic Articles, the French Evangelical Confession, the Formulae of Concord, and the Belgic Confession of Faith.

But even allowing, for the sake of argument, that Protestantism is "founded upon a truth," it still remains to inquire: Upon what truth? Not upon Justification by Faith, for it has become a proverb among non-Catholics that it does not matter what one believes, so one does what is right. Not upon the Divinity of Christ, for the Unitarians deny this, and they are certainly Protestants. There is only one thing upon which all Protestants are agreed, and that is the right of private judgment.

No one has any reason to suppose that his private judgment is any better than any other's. Therefore, if this is a truth, then indeed may one say that Protestantism is founded upon the truth that nothing is certain, and that it is divinely revealed that there is no revelation at all. Mr. Richardson says that the "Episcopal Catholics" do not agree among themselves. It would be impossible for him or anyone else to show that "Episcopal Catholics" differ from one another in matters of faith. Catholics know very well what is of faith and what is mere private opinion, and they confine their differences entirely to the region of pious opinion.

Mr. Richardson says that we believe in "salvation by drill." If he means by this that we are trying to go to heaven by the straight road and the narrow gate, I certainly agree with him. The "straight road," the "narrow gate," the "good fight," and the "armor of God," are not our phrases, but those of our Lord and His Apostles.

Lastly, I cannot believe that Mr. Richardson has been correctly reported; it is hard to believe that any clergyman would allow himself to fall so far from good taste, as to speak of a venerable prelate as having "An Oriental microbe on the brain," and as being "addled-headed"; but I have waited several days now, and Mr. Richardson has acquiesced, so far as I can learn. And I must say that it is Mr. Richardson and not Bishop Grafton who has forgotten how to talk to Anglo-Saxons. Cheap wit and personal abuse are not the methods which appeal to that love of fair play which characterizes the American people. If a man is a Broad Churchman, he ought at least to be tolerant; his breadth and liberty of free thought should extend to his opponents as well as to himself. The whole interview, as it was published, is an example of that bitter intolerance which is so characteristic of the so-called "Broad" Churchman.

SIGOURNEY W. FAY, JR.

ENGLISH INTEREST IN THE AMERICAN CHURCH.

To the Editor of The Living Church:

MANY English Church people at the present time are enjoying the presence among them of one of your clergy, in the person of the Rev. Chas. Scadding, rector of Emmanuel Church, La Grange, Ill. For two months he has been lecturing up and down England under an appointment he has received as a deputation for the S. P. G. His subject is "The Church in America," etc., and he has with him a large number of slides portraying scenes in the early history of the American Church and also of the mission work being done amongst the colored people, the Indians, and in Alaska. Wherever he has lectured, Mr. Scadding has been enthusiastically received and attentively listened to and his subject has aroused keen interest in the

Church in the U. S. A. The writer had the privilege of meeting Mr. Scadding here on the occasion of his lecturing at St. Margaret's, Anfield, and can testify of the great good the rector of La Grange is doing in informing us of a subject that, alas, very often is one that most English Church people have not been interested in.

By a method well known to some of your readers, I have, during the past nine or ten years, tried to spread a knowledge of the history, progress, and present work of the Catholic Church in your land, and I have been rewarded by knowing that to-day over three hundred Catholic-minded Churchmen and women in England and Scotland are recipients of either *THE LIVING CHURCH* or *New York Churchman* every week. The former is more appreciated by reason of its unflinching defense and propagation of the whole Faith and Discipline of the Church of Christ. Many of us read, too, with keen enjoyment, those excellent little monthlies, the *Holy Cross Magazine*, *The Angelus*, *The Catholic Witness*, and last but by no means least, *The Spirit of Missions*. In return for these favors, the aforesaid number of Anglo-Catholics in the United Kingdom are sending to your readers our *Church Times*, and other papers, and I occasionally hear of the great pleasure that is derived by our brethren from them.

At the present time several friends of mine here are wishing to send their *Church Times* every week to any readers of *THE LIVING CHURCH* who may care to receive it and who in return will send their copy of the latter in exchange. It must be regular and permanent. The postage expenses in connection with making this arrangement in the past have been somewhat heavy, so I beg any who wish to participate in the exchanges to send a few cent stamps to help defray postage.

They will write to me in the first instance, and as soon as possible I will send them name and address of friends here who will exchange papers with them.

Furthermore, I shall be glad to receive occasional copies of the papers I have mentioned, from brethren in the U. S. A. who can spare them, and I will wisely distribute them amongst Catholics here who, I know, will appreciate them. For such favors I can make no personal return save an anticipatory thanks. Senders of such literature will, however, have the pleasure of knowing that knowledge of the great work being done by the Church in the U. S. A. is being spread in the Mother Country by their action, and a wider sympathy and love for the brethren being fostered.

Yours in the Faith,

RASMUS R. MADSEN.

95 Newcombe Street, Anfield, Liverpool.

Feast of St. Catherine, 25th November, 1903.

WHOM SHALL WE OBEY?

To the Editor of *The Living Church*:

THE article by W. H. Nicol in December 5th issue of *THE LIVING CHURCH* calls for quite a discussion.

Mr. Nicol is right in his quotation on the one hand: "At the Name of Jesus every knee should bow, of things in heaven and things in earth"; but, as I turn to the New Testament (Revised Version) and the Greek Testament, I find in the former the translation "in" instead of "at," and in the latter, the preposition "ἐν" meaning "in" and not "at."

I personally have always bowed my head and have taught the same to all my people, at the mention of the Name of Jesus; but according to the Revised Version it would seem to mean that "through" or "in" the Name of Jesus "every knee should bow," in supplication to the Father of all, in that all our prayers are answered through Him who has become once and for all, "the one All-Sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world," and who ever intercedeth for us before the Throne of Grace. ANNESLEY THOMAS YOUNG.

St. Mark's Church, Maquoketa, Iowa.

A RUSSIAN COMMITTEE FOR OFFICIAL ANGLICAN CORRESPONDENCE.

To the Editor of *The Living Church*:

IT MAY be of interest to your readers, but especially to the theologians of this country, to be informed of the fact that a few days ago, the Most Holy Governing Synod of the Russian Orthodox Catholic Church confirmed the appointment of the following gentlemen: Rt. Rev. Bishop Sergius, D.D., Professors Lopuchin, D.D., Brilliantov, A.M., Sokoloff, B.D., to be a standing committee in charge of correspondence and all official

business relating to the Protestant Episcopal and Anglican Churches. They should be addressed: St. Petersburg Academy in A. N. Lavra.

Sincerely,

San Francisco, Nov. 30, 1903. SEBASTIAN DABOVICH.

MORE ABOUT CHURCH ATTENDANCE IN NEW YORK.

[Continued from Page 202.]

School, and former warden of St. Stephen's College. In part Dr. Cole said:

"What wise plans, what readiness to spend and be spent, what self-sacrifice on the part of the few; and what unintelligent indifference, what heavy lethargy, what selfish parsimony on the part of the many, are to be found in the history of the educational work of the Protestant Episcopal Church of the United States of America! There are no brighter stars in the firmament of this Church than those glorious spirits, who saw the strategic value to the Church of Christ of Schools, Colleges, and Seminaries, thoroughly equipped, well manned by men with faith and love in their hearts as well as learning and wisdom in their heads, and who struggled, and are still striving, with all their hearts, and souls, and minds, and strength, to supply to a world that frequently cares nothing for these things, the opportunity for an education which recognizes that the spiritual facts of life are quite as real and rational data for any complete science, as are those of the physical and intellectual world. And, on the other hand, there are no darker blots on the escutcheon of the Church than the crass materialism, the stupid lack of insight, the unreadiness to seize an opportunity, that has allowed institution after institution, well situated, ready to do the best work, eager to serve the nation and the Church, to struggle on, making bricks without straw, to languish, hoping almost against hope, and finally, in most cases, to die, until at last we have, out of many glorious opportunities, a very small remnant left, and that, in part, with but precarious life."

The speaker continued, naming the several reasons for the loss of the Church's educational opportunities. Chiefly it is, he said, because of lack of faith in spiritual facts and laws. "But, thank God," he continued, "there is left unto us a remnant, very small, it is true, but vigorous, efficient, eager, devoted; with which the Church, if she is faithful, may yet bring victory out of defeat. Thus it was that this Association was founded by a priest and Doctor of the Church, in order that it might be to the Church a constant reminder of her failures of the past, and in God's good time, have its part in building up again those edifices which have suffered so much from past neglect, and hold up the hands of those that have stood their ground, and are, be it known, fighting a good fight."

"New York," remarked a leading city clergyman, "will soon be well off in episcopal supplies. We have been short-handed, so some have thought. Now we are to have four Bishops resident, not to mention a fifth in Brooklyn, a part of New York, and a sixth across the Hudson in Newark. I hear that consents of Standing Committees are coming in well, and probably, at this moment, a majority is in hand. With Bishop Potter, Bishop Greer, Bishop Courtney, and for most of the year Bishop Worthington, we will be prepared for most episcopal occasions. Bishop Courtney will be, of course, without official standing, but he could help out with appointments, if asked to do so, and I suppose might prepare a class as rector, and confirm it as Bishop."

REFERRING to the recent perversion of the Rev. Hugh Benson, *The Church Times* of last week remarks: "Secessions to Rome are not generally of such a character as to call for particular mention. The case, however, is different in regard to the Rev. Hugh Benson, son of the late Archbishop of Canterbury, and until lately a member of the Community of the Resurrection. Mr. Benson is a young man of great promise, of most winning personality, and of considerable gifts. His loss is a real one. We understand from those who have had the privilege of his acquaintance, that his difficulties have not regarded any question as to the position of the Church of England, but have arisen from the circumstances of the Puritan outbreak of the last five years, and the way in which it has been handled by those in authority. This has produced a feeling of intense dissatisfaction with Anglican arrangements. If Mr. Benson expects to find his ideals satisfied in the Roman Communion, we think he is doomed to disappointment. . . . The surrender to the world which so many Bishops seem inclined to make; the cowardice which is so often apparent, as in the case of the abandoned requiem at St. Paul's, and the desire to fashion new instruments of Church government and authority after the pattern of the world, have peculiar dangers for some minds, of which Bishops might well take account."

Literary

Standard Works.

In continuation of the "Library Edition" of Kingsley's Works, we have now received the two volumes of *Hypatia*, in which the author presented what we, for our part, have always viewed as his masterpiece. He took the fifth century, in which the Church shows in some respects the unhappiest age of its existence, and he showed in it how little the pagan temper had been softened by the Christian religion. The story might easily have degenerated into a philippic against Christianity had it been handled by a less able hand than that of Charles Kingsley, and his preface well states the conditions which made it possible for Christians to show themselves the brutes as they did in the history of *Hypatia*, and as they have done in many ages of the Church since. The introduction to the present volume from the pen of Maurice Kingsley, adds nothing of particular interest to the author's own preface.

In the continuation of the "Centenary Edition" of Emerson's Works, we have now his volume, *English Traits*, in which is given a frontispiece portrait of the author in 1847, well printed as a photogravure; and also his seven lectures entitled *Representative Men*. As in the other volumes of the edition, we have excellent notes appended which materially aid in the reading of some portions of Mr. Emerson's books, in which it will hardly be denied that he is sometimes obscure.

The new edition of Charles Lamb's Works, published by J. M. Dent & Co. in England and by E. P. Dutton & Co. in this country, is continued by the publication of his *Critical Essays*. These essays are more pointed than are the miscellaneous essays, and give us many inkings into the life of the early nineteenth century. Of course, the peculiar vigor and originality of style of the author is to be discerned alike in any of these volumes.

Men and Women. By Robert Browning. With many drawings by Henry Aspovat. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$2.50. Miranda's Library.

It is needless at this date to say anything in praise of Browning's "Fifty Men and Women." The excuse for a reprint, if needed, is found in the universal demand for his poems. The publishers have added an attractive volume to "Miranda's Library." Its excellent typography, the exquisite design of the covers, and the splendid work of the illustrator combine to make the book a suitable holiday gift.

Fiction.

A Flame of Fire. By Joseph Hocking. Chicago: Fleming H. Revell Co.

A very interesting romance of the times of Queen Elizabeth. Three Englishmen go to Spain to rescue two English women from the Inquisition, and they meet with various thrilling adventures and hair-breadth escapes. Of course, they accomplish their object. The story ends with the destruction of the Armada. The book is quite as well written and fully as improbable as the romances of Stanley Weyman, Anthony Hope, and others of this school.

On the Road to Arcady. By Mabel Nelson Thurston. Illustrated by Samuel M. Palmer. Chicago: Fleming H. Revell Co.

This is a charming book in every way. The story is told in a very pleasing manner. It is a sketch of the life, for about nine months, of Miss Persis Goldwin and her pretty cousin Ethelwyn Dill, in a suburb of Washington. It is full of love of nature and is altogether sweet and dainty. The little sketches on the margin of the pages are quaint and pretty. The cover is thoroughly artistic, and the whole get-up of the book makes it an ideal gift for Christmas.

The Conscience of Roger Trehern. By Evelyn Everett-Green. New York: The American Tract Society. Price, \$1.25.

This is a very well-written story of a young man at Oxford, who was almost ready for ordination before he discovered that the Church requires a man to say that he trusts that he is inwardly moved by the Holy Ghost to receive Holy Orders, before he can be made a deacon. His honesty of heart made him acknowledge that he was conscious of no such divine call, and so he declined to present himself for ordination. The book is taken up with his experience of spiritual "wind and earthquake and fire" and ends with his hearing the "still small voice." There are many strong characters in the story, and the whole spirit of it is beautiful and good. Students for Holy Orders would do well to read this excellent work.

The Key of Paradise. By Sidney Pickering. New York: The Macmillan Co. Price, \$1.50.

It takes some courage for an American author to select for the subject and setting of a story that city and country our Mr. Crawford has so thoroughly studied, and about which he has written so

much. We do not presume to say that Mr. Sidney Pickering has not the same rights as has Mr. Crawford, but without the long residence which the latter has to his credit, another man is handicapped.

One may study history, however, as well as another, and this period in which Mr. Pickering lays his story, has not been pre-empted.

The great Napoleon marching down and across Italy furnishes movement for the drama in which little Valeria becomes an actor. The times were ripe for and full of intrigue. But the man who was to be "love" to Valeria is a very laggard and dunce in the play. Though her husband, he plays the mischief with that gentle heart and almost misses the key of earthly paradise when it hangs near his hand—but not quite. The plot is subtly laid. The action is spirited and very much alive. The fate of the actors is skilfully suppressed until the climax, which is excellent. The tone of the story is above reproach, which is saying much for the author who writes of a time when unmorality was the predominant strain in society. It is a most excellent story.

Miscellaneous.

My Old Maid's Corner. By Lillie Hamilton French. New York: The Century Co.

"True to nature" might well be written of this little work. We happen to know a few such delightful maiden ladies as the one who owns this corner. Like the character here portrayed, they are the kind of people that everyone loves, from the oldest to the little child. They have not soured on the world, nor has the fact of a long life of "single blessedness" in the least interfered with the full appreciation and use of the true ideal friendship that does so much to make life worth living. We have often visited such an "Old Maid's Corner" as the one our authoress writes of, and found there sweet content and genial helpfulness. The contents of this little book treat of the friends, relatives, and neighbors of the "Old Maid." The judgments and comments are so gentle and kindly that they well deserve the setting of the exquisite design of the covers, and the tasteful vignettes at the headings of the chapters.

An Old Fashioned Sugar Camp and Other Dreams of the Woods. By Paul Griswold Huston. Chicago: Fleming H. Revell Co.

Mr. Huston also calls his work "A Book of the Seasons," which is an adequate description of it. He has a passionate love for nature, and he awakens in his readers a longing for the woods and their life. His description of the *Old Fashioned Sugar Camp* is delightful, and we are eager to share in its labors and pleasures. The author's interested curiosity has led him to search in Literature for references to maple-sugar making, and he finds the first as far back as 1664 in the *Silva* of old John Evelyn. From that time to the present the references to, and descriptions of sugar-making are abundant. *Life in Springtime*, *A Night in the Woods*, and *Autumn Days* are particularly attractive. For a lover of the woods, of nature, this book would make a most appropriate gift.

Manhood's Morning. By Joseph Alfred Conwell. Philadelphia: The Vir Publishing Co. Price, \$1.00 net.

This is a striking book, written with great earnestness, and with a deep sense of the awful responsibility resting on young men. The author begins with discussing the number—thirteen millions—of young men in our country; and by suggestive comparisons, shows what mighty works they could accomplish in a day, a year. *Morning's Manhood* is confined between the ages of fourteen and twenty-eight. In these years are all the power and potency of manhood. What a man will be, will be shown in these years. In the author's estimation there is no comparison between any other period and young manhood; it surpasses all. Some might consider this claim exaggerated, knowing what men of other ages are accomplishing. When, however, we read further, and consider the tremendous indictment brought against young men, we are better able to appreciate his claims for them. Dr. Conwell, from his medical training, experience in public life, and with his love for young men, is particularly well fitted to write such a book. He shows what young men are in their work, their pleasures, their religion, and then points out what they could be, and ought to be; and that their salvation must be through young men. Inspiring examples are presented in a telling manner. A deeply religious feeling pervades the book. *Morning's Manhood* is a splendid book to put in the hands of a young man—and in the hands of the young man's father.

MILADI (Clara E. Laughlin, author of *The Evolution of a Girl's Ideal*. Chicago, New York, Toronto: Fleming H. Revell Company, 1903) is a series of semi-essays, or, better, familiar talks with the composite young woman at the beginning of her individual life. The different chapters are of varying merit, though all are sensible and practical, and have withal, an intermingling of the sentimental which will appeal to girls. Chapter III, on the "Hand-Made" woman, and Chapter IX, called "Paying the Price," are especially noteworthy. The book is beautifully printed and bound, being almost worthy of "Roycroft" adulation, and would make a suitable and valuable gift to a young woman embarking on almost any voyage of life.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER VIII.

WATER LILIES.

AS BEFORE intimated, Eleanora Lee had shown occasional gleams of returning mental health, but these moments were transient and were harder to bear because she seemed to be dimly conscious of her condition and less placid than when the mind was totally eclipsed. Her father was still her constant companion and they had certain favorite walks where they wandered together in comparative happiness. Sometimes, she escaped from watchful eyes and walked alone in the fields and woods, but they never felt alarmed for her because they knew she had a dread of the water and would not go far from the farmhouse.

Another companion besides her father was Norton Lee's little son, now a boy of three years old, who loved nothing better than to play with "Nora," and the child was the unconscious means of rousing his aunt from her lethargy. One day he ran away from her down the hill, following the path that led along the river bank, and Eleanora ran after him, a faint smile upon her lips and a brighter look than common in her eyes. She hesitated as the first sight of the water met her gaze, drawing back with a look of sudden horror, but little Norton's voice, calling, "Nora, Nora!" prompted her to follow on, and she found the little fellow gathering wild flowers and prattling merrily. He was a large child for his age, but slow of speech, though he understood readily what was said to him.

"I take care of Nora," he would say, as he held fast to her soft hand, grown, oh! so white and thin. But they were an innocent pair to be straying by the river bank. Eleanora saw the boat, her old friend, moored hard by and a sudden thought seemed to come into her vacant brain. "Come, Nora, let's get in the boat, like fa-fa does," said the child.

Eleanora stooped to lift her little nephew in, untied the rope mechanically, and took the oars into her once skilful hands. The lost art came back to her as she pulled steadily away from shore with her precious charge.

"I must sit still, Nora," said the child, who was a little frightened at the strange situation, yet felt pleased with the novelty of the position and remembered how his father had not long before promised to take him rowing if he would "sit still"; so he held to the boat with each chubby hand, his expression one of mixed delight and fear. The exercise seemed to bring back former vigor to Eleanora; her cheeks flushed and her eyes gazed around with pleasure and dawning recollection upon the old familiar scenes. It was June again and the water-lilies were blooming in their splendor as they had once done for her and Douglas in the long ago. A vague sadness seized her in looking at the flowers whose memory had been pain in those first years of separation; she did not try to reach them, but gazed long and perplexedly upon the delicate blossoms whose fragrance filled the air, but the child was intoxicated with joy at this his first sight of the river garden. With the instinct of the race, he wanted the beautiful within his eager grasp, and leaning too far over the edge, fell into the water with a splash and a piercing scream that reached the ears of others than Eleanora and brought the father promptly to the scene; but before he could pull off his coat to swim to the rescue, while the horrified family looked on in dreadful fear, a strange thing happened. Eleanora Lee had been a good swimmer in the days of her girlhood. As the child fell into the water, a sudden clearing of the dazed brain was produced by the shock of those screams, and with a second's hesitation, she plunged in after the little fellow, caught him in one arm, and swam steadily ashore. Norton Lee aided both to land, and Eleanora fell to the ground exhausted with the unusual exertion, while the child, who was speedily restored to consciousness, clung to his father, sobbing softly.

His aunt was carried into the house in a semi-stupor which lasted several hours, but when she came to, it was Eleanora's own sweet self that looked with full recognition through her dark blue eyes into her mother's face.

There was rejoicing then at Leeton in the place of long, long mourning, and mother and daughter drew nearer together

in these days than ever in their lives before. Eleanora gradually recalled scenes and faces she had known before her illness, but the time following that expected and dreaded wedding day was a blank to her forever. It was touching to see the old father's joy in her restored faculties; he would sit hours beside her asking if she remembered this or that occurrence of years previous; and when she began to resume once more those little daily tasks she had been accustomed to perform about the house, he would follow her from place to place, begging her not to overtax her strength.

"Dear father," she would answer, wistfully, "my hands have been so long idle; it rests me to use them again. See how thin and white they have grown from disuse," and she held them up to his sight, those slender, blue-veined hands of hers!

Then he would beg her to come out of an afternoon with him under the trees as she used to do, bringing her sewing or embroidery while he read aloud again from the treasured volumes; for he had missed sorely her congenial taste for literature in his busy household. Sometimes she would take the book from his willing hands and read to him the old marked passages in the poems she had loved, and a new delight came to her with this revival of former pastime. It was upon such an occasion that the old man said to her: "Do you remember, my love, the Lord Morgan Charlie talked so much about?"

"Yes," she answered. "He had two sons once and long ago they visited their cousins in Montreal. Douglas told me that, I know." (It was the first time she had spoken his name, and they had not dared to question her.)

"I remember, too," she continued, musingly, "that Lord Morgan wrote to the Governor about Douglas."

"So he did," said the old man, encouragingly, "and his sons?"

"There were two sons, and Charlie wrote to the youngest one. I recollect she used to show me the letters that had the great Morgan seal upon them."

"You remember a great deal, my love; but there is more that has happened since. You do not recall a handsome young man, tall and dark-eyed, who came to see us a year ago?"

Eleanora shook her head.

"Then I must tell you from the beginning. Lord Cecil Morgan died suddenly, stricken down while making a famous speech in Parliament. They say his youngest son is like him in appearance as well as in character; the older son, Lord Guy Morgan, was of a different type, sickly from his childhood and lacking in qualities necessary for his responsible position, yet a bright fellow in his way, studious and reserved, and courteous in bearing, they tell me."

Eleanora was listening eagerly, but she asked no question.

"Lord Guy Morgan was to be married the year following his father's death, and great preparations were made for the reception of his bride, a famous London beauty. (It reads like a romance, my love!) But he suddenly developed the fatal disease—lung trouble—which carried him off after a winter in Italy with his younger brother, who was greatly distressed at his double loss. I imagine, though, that the present Lord Morgan—Neill is his name—is better fitted for the place in every way. We had some conversation about tenantry and politics one day and he showed himself extremely well-informed—a coming man, so lacking in conceit it was refreshing to be with him, and I hardly realized I was talking to an English nobleman, though he looks it every inch! But I fear I tire you, Eleanora?"

"No, no!" she answered, eagerly. "Tell me more about him. Were they glad to see him at Monteagle? Ah, I know they were."

"Yes, my love, it seemed to bring new life to them all. Charlotte developed into the gayest of maidens. You know she is inclined to be pensive."

"Charlie sad?" exclaimed Eleanora. "I do not remember her being so—except when she spoke of—of him," and a slight tremor passed over Eleanora, which her father seeing, hastened to add, "Not sad, perhaps, but pensive at times. However, she was as merry as a lark with the young lord, her cousin. I had hoped—" he paused a moment, and Eleanora looked up anxiously. "I fancied he was in love with his little cousin, but I was mistaken, for they tell me he is to marry the London beauty who never became his brother's bride. Love takes strange courses, Eleanora, in these modern days; it was not so when I was young. I suppose a great man must look out for a suitable sort of wife, and our little Charlie has not been much in society, not so much, Eleanora, as you went at her age; but, of course, we are Virginians and have our own circle of acquaintances."

As for the matter of that, my love, we have offered to take Charlotte around, and Julia would have gladly introduced her to the best society in B—— and in the county, but her mother opposed it. I think she feels her position keenly, for all her gentleness and quiet ways, but it is hard upon the child to be cut off so completely from those of her age. There is one other thing, my love, I wish to speak of while we are alone. You remember Frederick Lane?"

A shudder passed over Eleanora, who simply nodded assent to the query.

"I want to say you need never fear him again, should he happen to cross your path. He was paid his money long ago, and he afterwards married the Widow Vrick. Poor woman! When I think from what your illness saved you, my love, I feel like going down on my knees to ask your forgiveness that I ever gave my consent to his suit. I never liked him, but I did not know then the extent of his meanness; nor do I now, perhaps; but I know enough to make me dislike the sight of him. He never comes here now, for after your illness Norton forbade him the place."

"I think I will go in and rest awhile now, dear father. I feel tired, but I am glad you told me this; it relieves my mind. I could not quite tell what weight there was upon it, but I feel the load has been greatly removed."

The old man looked tenderly after the retreating figure, murmuring to himself, "Would that Douglas Lindsay might come now."

That same evening after tea Eleanora expressed a wish to take a row upon the river. She had been several times since the adventure with her little nephew and had regained much of her former prowess, but she had not yet been out alone, as they feared a return of her old malady.

"I will go to the river with you, Eleanora, if Norton cannot go," said her father. Norton was busy about the horses, so the father and daughter set out together from the house. When they reached the river bank, Eleanora said to him, "Father, don't feel obliged to go. If you will sit here and watch me, I shall be safe, and I shall not venture far alone."

Mr. Lee hesitated. He did not like the rowboat, neither did he like to let her go alone, but, seeing she was determined, he yielded and seated himself upon a rustic bench, saying, "As you think best, my love. I will watch you from here and be sure not to go far down the stream, beyond the reach of my voice."

Eleanora nodded as she sprang into the boat and took the oars. "Just a little exercise for my muscles, and I will come back. I think I will row across the stream and back again."

"A very good idea, my love, I can easily follow you with my eyes. As soon as you get quite strong, you may row me over to see Donald Graeme. He will be glad to have you visit him, as you used to do."

"To-morrow, father, we will go, then, for I feel quite equal to the climb to Montegale, and Charlie will have much to tell me, I know," said Eleanora, as she rowed away.

But the to-morrow Eleanora looked forward to was destined to prove a different day from that she had planned with the silver-haired William Lee, her doting father.

[To be continued.]

MAKING CHRISTMAS GIFTS.

A USEFUL Christmas gift is a napkin holder. They are pretty, made of tan or gray linen or else of pure white linen. You make an envelope large enough of the linen to hold a napkin. Bind the edges and flaps with white braid, or tape. Then work a monogram or an initial letter on the face of the envelope. This is a very acceptable gift usually, and especially for those who board.

There is nothing you can make more prized than dainty, sheer linen-lawn or cambric handkerchiefs. Hemstitch them above a narrow hem, and place a crest in left corner, with the initial letter. You can buy these made in the finest French embroidery, and if placed on neatly and stitched very closely, they will not rough-up in washing. If you soil them in making, don't wash them—just rinse in a little warm water with pearline added, and while wet, place on your mirror and leave over night. Next morning peel them off and fold nicely in white tissue paper, and they will be ready to give Christmas morning.

I would advise you to buy your initial letters instead of trying to work them.

Two handsome towels would be nice to give your friend who has just begun housekeeping. You can never have too many. Put her monogram on the towels; and a half-dozen fine table napkins with monograms would be acceptable, I expect.

S. H. H.

The Family Fireside

GIVEN TO HOSPITALITY.

HOSPITALITY, like charity, should begin at home; and, like charity, it should not end there. Men and women whose kind attention to the stranger within their gates, whether that stranger be prince or peddler, Dives or Lazarus, have won their reputation of being delightful hosts and hostesses, would sometimes do well to remember that at that other home, their place of worship, the virtue of hospitality should also make itself felt.

"The dead people in the churchyard were quite as friendly as the living people I encountered in the vestibule," was the sarcastic comment of a stranger within the gates of a large and ancient church, when describing her visit there. "I'll admit there was a perfunctory handshake from a deaconess, as I came out, but as she was talking to someone else when she took my hand, and did not interrupt her conversation to do more than glance at me, I felt that she was only trying conscientiously to earn her salary by shaking hands with as many outsiders as could be intercepted after the recessional. The other church members did not even look at me, which, of course, was only right if they had no intention of waiving a ceremonious introduction and speaking pleasantly. They ought to be glad to see outsiders in their church as there are a number of vacant pews in the gallery which would look much better in sermon time if they had people in them, so there wouldn't be any untruth in saying that, now I had found my way to their church, they hoped I would come again. People talk about church homes, but somehow a good many of them fail to bring their home manners to church with them. Should I go into the houses where they live, if it were only to try to sell them a book, there are very few among them who would not say Good Morning or Good Afternoon, whatever time of day it happened to be, and speak as civilly to me as they would to a visiting acquaintance, but at church it seems to be considered the correct thing not to see strangers."

"Speak for your own denomination, my dear, "returned a listener, of a different faith. "I strayed off last Sunday afternoon to a place of worship that I had never visited before, and encountered a sexton who positively refused to let me take a back seat. 'Our afternoon congregations are not large,' said he, 'and the minister likes to see those who do come, come up to the front.' Anything to please the minister, thought I, so I went on towards the pulpit and seated myself in a short pew well up in front. I fancied that I saw that sexton glance rather apprehensively in my direction as he happened to pass up the aisle soon afterwards, and when the church members began to come in I knew why he did so. Among the first comers were two stout, middle-aged women, apparently sisters, who made directly for the pew in which I was sitting. Now I, as you see, am none of Pharaoh's lean kine, and the three of us filled that little pew pretty full, although I flattened myself as well as I could against my end of it. But one of those ladies found a hymn book for me and presented it with a pleasant look, and the one who sat next me scarcely waited for the benediction to be pronounced before turning to ask me to come again. I have friends who have just rented a house a few blocks away from there, and I shall certainly tell them where they can find a place of worship where they will be made welcome. Strangers in a strange city are particularly impressed by smiles—I don't mean sozodent smiles now, but pleasant looks—and civil speeches."

"Our enemies will teach us how to conquer them," said the Northern warrior. When Episcopalians shall have learned to say: "Let our religious rivals teach us how to hold our own with them," then will no longer hold true the cynic's definition of Gothic architecture—"petrified Episcopacy." C. M.

THE REHABILITATION OF THOMPSON.

TWELVE months ago Shirley Thompson was a hollow-chested consumptive, and got so deeply enmeshed in the toils of the apothecary that at one time he was taking no less than six different kinds of medicinal preparations.

Thompson is a city clerk—an all-round good fellow—a natural leader in sports and revelry and the life of the club of

which he was a member, and of the large social circle in which he moved. Like all the rest of his fellows he has his weak point, and in Thompson's case his weak point was very weak, and seemed to become ever weaker. He loved the highball not wisely but too well, and looked upon the cocktail when it was golden-brown in the cup.

A moderate amount of this kind of thing was overlooked by his employers, who were fond of him, and frequently found it convenient to look the other way when he came to work an hour late and looked more like a boiled owl than a city clerk. But it was not to be expected that this could last long, and in point of fact it did not. A snarl in his books which he could not untangle or explain brought matters to a head, and he was discharged.

This was the commencement of a rapid down-grade movement which it is not necessary to follow in detail, but which threatened to wreck the poor fellow soul and body. A year found him physically going to pieces, living more or less upon the bounty of his friends.

He lingered along with an apparent passiveness of will—the same jocular, good-humored fellow he had always been—nobody's enemy but his own. He had a secret hope, however, that all would yet come right; if not, well, he purchased a cheap revolver at a second-hand dealer's and resolved there should be no slow consumption in his case.

This hope lay dormant within him, awaiting an awakening—an inspiration to rouse it to action. It came through the mediumship of his wife—a superb woman, strong, tall, handsome, and full of grit, the kind of woman that would go through fire and water for the object on which she bestows her affection. During a temporary change for the better in Thompson's health, his wife suggested moving to the country, and at the same time procured for him, through the influence of a friend, a position in a commercial house, where, though the salary was but \$10 a week, his duties would be light, and at the same time keep his mind well occupied.

This new start put new life into the man. With an almost superhuman effort of the will, he threw over the liquor habit which had been the bane of his life, and put his whole soul into his work, with results that augured well from the very start.

The couple rented a house which was little more than a shanty in the township of Eastwoodville, N. J., half-an-hour's ride out from the city. It was situated in an ideal position for a consumptive, being amid a cluster of pines, and only a few minutes' walk from the country depot. This again inspired new hope in Thompson's breast. His resourceful wife not only managed to pay the small rent involved, as well as Thompson's carfare to and from the city, and provide a pretty good table for him, on his meagre salary, but decided to go into business on a small scale herself. During the strawberry season she had no difficulty in purchasing crate after crate of berries on credit at two cents a box; these she preserved in quart bottles and found no difficulty in retailing them among her acquaintances at a profit of fifteen cents per bottle. Not having any family, she worked early and late during the berry season, and soon had a snug little sum in hand, which she later deposited as first payment on a lot of ground. Part of this lot she had ploughed on credit. By this time her fame as a business woman had gone the rounds of the township, and such a friendly sentiment was thereby worked up as to make it possible for her to get all the seed necessary for planting her lot with choice vegetables.

It reads like a fairy-tale, perhaps, but all the facts can be verified. During the first twelve months she raised and sold enough garden truck to leave sufficient capital in hand, after all expenses for labor had been deducted, to stock a chicken farm, which was her next move. She had been raised on a farm, and had the inside track of the chicken thieves, if such there were in the neighborhood, so there was no loss from that source. Her eggs and broilers found their way into more than one of the first-class city cafes and chop-houses, and invariably fetched a good price. It was not long before the combined business of vegetables and chickens assumed respectable proportions. She commanded the admiration of everybody who got to learn of the facts of the case, and her friends could soon be numbered by the score. These naturally helped her in a hundred and one ways. Success crowned her every effort. Her goods recommended themselves, and, in addition were recommended by each customer. Pretty soon the idea occurred to her to put her savings into a house. She paid an instal-

ment on another lot, containing a number of good-sized trees, had these cut down and made into building lumber at the saw-mill.

All this time Thompson had been recuperating. The country air had done him lots of good. His wife's activity gave him a new interest in life. Shamed to a certain extent by his wife's extraordinary energy, he thought hard o'nights as to how he could assist, and being a pretty good amateur carpenter and handy-man in general informed his wife that he felt strong enough to put in a good part of the labor if she would finance the erection of a cosy little cottage. She agreed. Thompson arose at 3 a. m., and as his train did not leave until 7 a. m., he put in three solid hours' work, leaving the other hour for breakfast and the morning ablutions. In three days he had the cellar dug, and had worked up an appetite worthy of an army mule. A friendly architect donated him a set of plans. The labor of laying the foundations had to be paid for, but not immediately, as also had the laying of the joists and beams and other heavy timbers. Apart from this Thompson did everything, including the erection of the outhouses, and did it in a way to pass muster, and, by the way, in doing it he has put color into his cheeks, strength into his muscles, and apparently laid the foundation for a new constitution.

They are living in that house to-day. The events above recorded are of such recent occurrence that only the lower floor is habitable, and that with unplastered walls. At the same time, Thompson will tell you with a chuckle that there is only \$25 owing on lumber and nothing on labor, and as soon as the "farm" has produced a few more simoleons they will push the work on the cottage to completion.

Thompson appears to be thoroughly rehabilitated. He is still getting but \$10 a week salary, but has earned the good opinion of his employers, and prospects for the future in that way are encouraging. The undertaker's sign has no longer a terror for either him or his wife.

Philosophers are at liberty to moralize over the incident. To the writer there is but one cause for such a remarkable reformation—and that cause is that most glorious creation of Providence—a noble-hearted, courageous woman, possessed in full measure of native tact and ingenuity. W. H. C.

THE PROPER CARE OF CLOTHING.

IT DOES NOT always follow that the well-dressed woman spends an unusual amount of money upon her clothes, for if she has learned the art of taking proper care of her clothes, she may appear neatly and even stylishly dressed though she has but a small income.

In the first place, it may be pointed out that rough handling is specially disastrous to veils, gloves, and ribbons, and a careful and fastidious young lady keeps these articles fresh and free from wrinkles by the pains she takes in straightening them out when she lays them aside, and in cleaning them when they show traces of soil. Veils and ribbons should be kept smooth by winding over a roller, and if gloves are repaired the moment they begin to rip, they will repay their wearer by a long lease of service.

It is very necessary to brush garments often, as nothing sooner defaces a woolen waist or dress skirt than to hang it up without removing the dust; and as nothing can detract from the appearance of a person more than a frayed dress skirt, the binding should be replaced as soon as it shows signs of wear.

A black skirt that is only slightly soiled may be brightened by sponging on the right side with a lather of soap tree bark and pressing on the wrong side while still damp, and black alpaca can be freshened by sponging with strong coffee.

When one has formed the habit of taking care of her clothes, the garments will often become rusty or faded when the material is still quite good. A rusty black skirt can be recolored a jet black by dipping in black diamond dye for wool, and light cloth will take any of the rich, dark shades. This is an easy way to freshen up a faded cloth jacket or a light flannel or cashmere waist when they have lost their dainty colors, and an unlined waist or jacket may be renewed in this way in a very short time and with very little trouble.

A light cloth jacket can be cleaned with Fuller's earth. The powder or earth removes all grease spots and leaves the cloth looking beautifully new, and it is just as good for cleaning felt hats of a light grey or tan color. M. A. T.

ONCE fill the mind with the conviction that goodness is, and must ever be, and will ever be, victorious; once impress upon it the conviction that no unselfish act, no generous deed, no kind word, no humble thoughts can pass away, without leaving a seed of Good behind; and we shall labor hopefully, untiringly, in the full certainty of the future resurrection of our work, its undying influence, even, for Eternity.

Church Kalendar.



- Dec. 4—Friday. Fast.
 " 6—Second Sunday in Advent.
 " 11—Friday. Fast.
 " 13—Third Sunday in Advent.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fourth Sunday in Advent.
 " 21—St. Thomas, Apostle.
 " 25—Friday. Christmas Day.
 " 26—Saturday. St. Stephen, Martyr.
 " 27—St. John, Evang. Sunday after Christmas.
 " 28—Monday. The Innocents.

Personal Mention.

THE REV. CHARLES W. BAKER has resigned the rectorship of St. Alban's Church, Euclid Heights, Cleveland, Ohio.

AN invitation has been extended to the Rev. STUART CROCKETT, D.D., priest in charge of the Church of the Transfiguration, Brooklyn, to become priest-in-charge of the Cathedral Mission of the Epiphany, Ozone Park, L. I.

THE REV. WILLIAM V. DAWSON of Netherwood, N. J., has accepted a call to St. Paul's Church, Elk Rapids, Mich.

THE REV. ROBERT W. FORSYTH, rector of St. Matthew's Church, Philadelphia, has been called to St. Paul's Church, Camden, N. J.

THE REV. ALBERT W. HINDS has accepted the position of curate at St. Peter's Church, Brooklyn.

THE REV. E. C. JOHNSON of Duluth becomes assistant to the rector of Gethsemane Church, Minneapolis, and priest in charge of St. Matthew's Church, St. Anthony Park, after Dec. 13.

THE address of the Rev. IRVING P. JOHNSON has changed from 1409 Chicago Ave., to 710 East 14th St., Minneapolis, Minn.

THE REV. H. H. JOHNSTON has resigned his parish at Corsicana, Texas.

THE REV. W. D. MORROW, curate of St. John's Church, Dubuque, has accepted an appointment to St. Stephen's Church, Spencer, Ia., and has entered upon his work there.

THE address of the Rev. M. BELKNAP NASH is changed from Antrim, Pa., to 297 Hamilton Ave., Trenton, N. J., where he is head of the Associate Mission.

THE REV. EDWARD LESLIE OGILBY, rector of St. Barnabas' Church, Philadelphia, has resigned.

THE REV. G. A. OTTMANN has resigned as rector of the Church of the Incarnation, Atlanta, and accepted a call to St. Paul's Church, Savannah, Ga., where he will enter upon his work December 15th.

THE REV. LYMAN P. POWELL, for the past five years rector of St. John's Church, Lansdowne, Pa., has resigned his charge and accepted a call to St. John's Church, Northampton, Mass.

THE address of the Rev. DR. THOMAS RICHEY for the winter is Palatka, Fla.

THE address of the Rev. SAMUEL S. SPEAR is changed from Wareham, Mass., to 220 E. Pine St., Atlanta, Ga.

THE REV. N. S. STEPHENS, for some years past rector of Grace Cathedral, Davenport, Iowa, has tendered his resignation to the vestry. They have refused to accept it, and it has been withdrawn until after Easter.

THE REV. NORMAN STOCKETT, rector of All Saints' Church, Shenandoah, has accepted a call from St. Mary's Church, Williamsport, Pa. His new duties will begin December 10th.

THE address of the Rev. FREDERIC WELHAM is changed from La Junta, Colo., to St. Joseph, Mich.

THE address of the Rev. JOHN HENRY WILSON is 336 Lafayette Ave., Brooklyn, N. Y.

THE REV. JAMES R. WINCHESTER, D.D., has declined a call to St. Paul's Church, Camden, N. J.

ORDINATIONS.

DEACONS.

COLORADO.—On the First Sunday in Advent, Bishop Olmsted ordained as deacon, Mr. C. IRVING MILLS, M.A., LL.B., in Trinity Memorial Church, Denver. Mr. Mills had been a Methodist minister for 20 years, and some nine months ago was admitted a candidate for Holy Orders. He then worked in Trinity Memorial parish, assisting the Rev. A. G. H. Bode. Mr. Bode presented the candidate, and preached the sermon. Mr. Mills has been appointed to take charge of St. Philip's mission in St. Mark's parish, Denver.

SOUTH DAKOTA.—M. A. MARTIN was ordained deacon November 29th, 1903, by the Bishop of South Dakota.

SPRINGFIELD.—At the opening of the Synod, at the Pro-Cathedral, the Bishop ordained R. H. FAIRBURN to the diaconate, as elsewhere stated. Mr. Fairburn is a graduate at Hedding College and goes as curate to Lincoln, Ill., with charge of St. Andrew's, Farm Ridge.

PRIESTS.

CENTRAL PENNSYLVANIA.—At St. Luke's, Altoona, on November 25th, ROBERT FISHER GIBSON, deacon, and FRANCIS C. HUBER, deacon, were ordained to the Priesthood by the Bishop of the Diocese, who also preached. They were presented by the Rev. Charles James Wood and the Rev. E. E. Brooks. Mr. Gibson remains as curate in charge of St. Luke's, Altoona, and Mr. Huber returns to his curacy of Trinity Church, Pottsville.

MICHIGAN.—On December 2nd, at Saginaw, the Bishop advanced the Rev. WILLIAM E. MORGAN and the Rev. J. FRANK JACKSON to the priesthood.

MARRIAGES.

ROSS-BRUCE.—At St. James' Church, Guelph, Ont., by the Rev. C. J. Sparling, Mr. PATRICK WILLIAM TORRIANO ROSS of New York City and Miss ELIZABETH ISABEL GUNN BRUCE, daughter of Captain and Mrs. George Bruce. The marriage ceremony was followed by a nuptial Eucharist.

DIED.

CHAMBERLAINE.—Entered into rest, while on a visit to his old home in Middletown, Delaware, Friday, November 27th, 1903, GEORGE GALE CHAMBERLAINE, M.D., aged 82 years, father of the Rev. Henry Chamberlaine, rector of St. Mark's Church, Mount Kisco, N. Y.

TUMMON.—Entered into the rest of Paradise, on Monday, November 30th, in St. Luke's Hospital, Denver, SARAH, the beloved wife of the Rev. F. North-Tummon, rector of Trinity Church, Greeley, Colo.

WHITE.—Of your charity pray for the soul of EMMA WORTH WHITE, wife of the late Loomis L. White, who died at Danworth, Pomfret, Connecticut on St. Andrew's Day, 1903.

MEMORIAL.

JOHN SUMMERFIELD LINDSAY.

The Committee appointed by their Bishop to voice the feelings of the clergy of the Diocese of Massachusetts respecting the death of the Rev. JOHN S. LINDSAY, make the following minute:

In this death they have one and all lost a friend. Dr. Lindsay was intensely loyal to his Order. In every clergyman of the Diocese he had a real, personal interest, and liked to be assured, from time to time, how each one fared. His friendship was bestowed on those who agreed with him, and those who disagreed; and even on those who did not understand him at all. In the sad and sudden crises of ministerial life, Dr. Lindsay was to many of his fellows a strength and stay. Clerical society he found congenial and sufficing, and he always planned his time so that he might be present at numberless ecclesiastical gatherings.

In the Diocese, a list of the offices he held would show better than any other words the place he filled. The clergy rejoice to remember that, in those offices which he received through suffrage, they were never behind the laity in giving him their support.

As Dr. Lindsay rejoiced with the clergy in their smaller successes and achievements, so did they joy with him in the great and signal honors he received from the Church at large. They recall with pleasure the fact that he was ever

ready to relate to them, in his own fascinating way, the happenings of the General Convention and of the Missionary Society, what time he returned from the meetings of these august bodies.

Dr. Lindsay was a well-read man. As a student, he digged deep and travelled afield both in philosophy and history. From these studies he well assured himself that no criticism of the Sacred Scriptures or of the Ancient Fathers could undermine the truth of the historic creeds, and that no unveiling of Reformation doings could weaken the strength of the Anglican position. Knowing how fully persuaded he was in his own mind on these important matters, the clergy feel their own faith strengthened. They stand in their lot with firmer foothold.

Dr. Lindsay was a great philanthropist. For fifteen years last past, in this community, while many talked of altruism, he quietly followed after it day by day. Long ago he became one of the eminent few to whom the waifs and strays of a huge city turned instinctively for help and guidance. Stories of sin, sorrow, and suffering without limit were poured into his ear. To the poor and the wretched he gave much of his life, and whatever help he could command.

Dr. Lindsay's piety was very real, but without show. Hypocrisy was indeed far from him.

As citizens the clergy testify to his lofty patriotism of their departed fellow. He gloried in his country as he gloried in his Church; yet while devoted to national renown, he never ceased to hold in special reverence and regard the traditions and history of that sunny, southern state, "the Mother of Presidents," in which he was born.

Those of us who were his intimates witness to the fineness of Dr. Lindsay's natural affection, and to the tender joy with which he filled his place as the head of an ideal home.

The clergy as a body respectfully tender to his widow and children their heartfelt sympathy.

For the clergy of the Diocese of Massachusetts—

CHARLES S. HUTCHINS,
 GEORGE HODGES,
 SUMNER U. SHEARMAN,
 LEONARD K. STORRS,
 A. ST. JOHN CHAMBERRE,
 GEORGE J. PRESCOTT,
 CHARLES J. KETCHUM.

Boston, December 3, 1903.

FATHER PRESCOTT.

The Reverend OLIVER SHERMAN PRESCOTT fell asleep peacefully at "Priory Farm," Verbank, N. Y., on the evening of Tuesday, November 17th, 1903. He was buried in New Haven, Conn., in the Old Cemetery in the family plot. The burial service was in St. Luke's Church, New Haven. In this church he served the last seven years of his active ministry among the colored people of the city. The vestry were the bearers. The Bishop and a goodly number of the clergy present appointed a committee to make a minute and put on record their high appreciation of the life of this servant of God. Therefore they say, that no words of theirs can add lustre to such a life, so full of events, and often full of trouble because of his strife for the "Faith once delivered to the saints."

He was 79 years, 7 months, and 23 days old when he entered into rest. He was made deacon by Bishop Brownell, September, 1847. Ordered priest by Bishop Ives in New Haven, August, 1848. Of his missionary work at Valle Crucis, N. C., the Church of the Advent, Boston, Trinity, Newport, R. I., West Haven, his connection with St. John Evangelist Fathers, Cowley, England, his work in the slums of London with Mrs. Gladstone as his helper, at St. Clement's, Philadelphia, Ripon, Wis., the Church of the Transfiguration, New York, and his final work at St. Luke's, we cannot now speak at length.

He was easily first among the clergy of this country, who espoused the revival of religion in what has come to be known as "The Oxford Movement." Dr. Pusey was his adviser and friend. He knew and talked about the authors of "Tracts for the Times"—Newman, Keble, Froude, Williams, and others.

In his early days of ministry at Boston, charges were preferred, and being admonished by the then Bishop to discontinue, among other things, the practice of crossing himself at his devotions, he replied "That the Church had taught him that sign of the cross at Baptism; and the Church was greater than the Bishop." Truly that cross was a living sign to him who spent so much of a long life among the poor and lowly.

Of Retreats, of the thousands who have prof-

ited and been comforted at home and abroad, we need not speak; these all rise up and call him blessed, for all his spiritual counsels and advice. Bishops and priests, who stand at God's altar, remembering the help given them, will not forget him, who has passed from the fitful fever of life, to life eternal. "He being dead yet speaketh" "of the good fight of faith," of uncompromising allegiance to the Truth as it is in Jesus. God grant him rest and peace and may light perpetual shine upon him.

GEO. D. SILLIMAN

(per C. B. B.)

GEO. BRINLEY MORGAN, D.D.,

LOUIS FRENCH,

ARTHUR RITCHIE.

REV. T. S. RUMNEY, D.D.

GERMANTOWN, PHILADELPHIA, Nov. 27th, 1903.

At a special meeting of the vestry of St. Peter's Church, Germantown, Philadelphia, held at the residence of Mr. Stephen Greene, West Tulphocken Street, on Friday, November 27th, 1903, at 8 o'clock P. M., the following minute was unanimously adopted:

With profound sorrow the wardens and vestrymen of St. Peter's Church have learned of the death of the late rector of this parish, the Rev. THEODORE SILL RUMNEY, D.D., and now place on record their appreciation of the holy life, noble example, and faithful and efficient ministry of their beloved pastor and friend.

During a ministry of more than half a century he discharged with singular fidelity the various duties of his high calling, and in his thirty years' rectorship of our parish he proved himself "a workman that needeth not to be ashamed, rightly dividing the word of truth."

The only rector of the parish since its organization, in 1873, he has by his wise counsel, his great executive ability, and the deep spirituality of his life and his teaching, drawn many souls to the Saviour, and having "turned many to righteousness," he shall "shine as the stars, forever and ever."

He has seen the parish he loved so well placed on a strong and sure foundation.

For him "to die was gain," and he has now entered into the "rest that remaineth for the people of God."

To the bereaved family of our rector and friend we offer our deepest sympathy, commending them to the consolations of our God and Father, and of His Son, our Lord and Saviour Jesus Christ.

WILLIAM T. GUMMEY, Secretary.

Vestry St. Peter's Church, Germantown, Philadelphia.

MRS. WM. T. HOWE.

HOWE.—At rest, on Sunday, November 15th, at Victoria, North Carolina, MARY THOMPSON HOWE, widow of the late Rev. Wm. T. Howe, and daughter of the late Bishop Thompson of Mississippi.

She had given herself up to care for and nurse some sick folk who had gone up from the coast to escape the deadly typhoid to which they had been exposed aboard ship, and upon whom the dread disease had fallen after arrival. A true Sister of Mercy without the name, she laid down her life, in the effort to bring comfort to suffering "strangers."

Mrs. Howe was the most brilliant child of the greatest preacher of the age—full of human sympathy and Divine love. One lovely little boy, "Jim," the dear old Bishop's idol, if he had any in this world, is bereaved of both "Grandpa" and father, and now, alas! of mother, whose one absorbing thought and dream was "Jim!"

WANTED.

POSITIONS WANTED.

WANTED.—Position as Organist and Choir-director by young lady experienced in both lines. Good references and testimonials. Address "A. K.," care THE LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

PRIESTS.—For West Missouri, seven Priests to take charge of Missions in good towns, where faithful and efficient work will tell. Salary \$800. Address BISHOP ATWILL, Kansas City, Mo.

NEEDED.—Clergymen for missionary work in the Diocese of Pittsburgh, in places full of encouragement and with promise of growth—men of true missionary spirit, loving the work for the work's sake. A circuit among farming people; another in the Oil Regions; and another among coke workers, await faithful missionaries.

Minimum stipend, \$800. Address BISHOP WHITEHEAD, or the Rev. L. F. COLE, Archdeacon, 512 Lewis Block, Pittsburgh.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

BUSINESS NOTES.

TROY, N. Y., Nov. 2.—The most expensive set of bells in the world constructed in modern times will be shipped by the Menely Bell Company to-morrow to the church at Fairhaven, Mass., which H. H. Rogers of New York is building in memory of his mother. Over a year has been spent in the manufacture of the bells and their equipment with a view to having as complete a chime as can be made.—*New York Sun.*

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund:

"Two Members of Holy Trinity Church, Philadelphia," \$150; "A. H. M.," Philadelphia, \$500; Mrs. A. M. Hoe, \$100; Mr. Millett, \$5; The Misses Marguerite and Florence Gumbrecht, \$5; Miss Mary A. Hemenway, \$3; "Anon.," \$5; Frederick Turnbull, \$5; "A Friend," \$5; "Anon.," \$1; St. Ann's Church, Brooklyn, \$10; James Hillhouse, Christ Church, New York, \$10; Branch of the Woman's Auxiliary, Connecticut, \$71.

Contributions from givers in the United States, \$16,808.27; contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$1,736.78.

CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, \$96.53; H. C. Vanderbilt, Chicago, \$1.00; E. E. Vanderbilt, Chicago, \$5.00; Rev. Frank Ernest Aitkins, New York, \$2.00; Total, \$104.53.

DO YOU REALIZE?

The Church, in its official capacity, has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. The machinery comprises an automatic pension at 64, when sufficient money is provided.

It is the only pension and relief fund for which the General Convention has ever legislated (a) for which the General Convention provides Trustees triennially;

(b) for which it sets apart a definite day for offerings;

(c) recommends a portion of the Communion Aims;

(d) gives the Royalty on the Hymnal.

This General Fund has the same status in the General Canons as the Missionary Society.

THE GENERAL CLERGY RELIEF FUND has in the last four years:

(a) Merged with it the organizations for relief of about 36 Dioceses and Missionary Jurisdictions;

(b) Increased the number of annuitants to nearly four hundred;

(c) and the annuities paid three and four fold.

It is the only fund in the Church which gives a pension or annuity without payment of dues or fees or premiums or age requirements or diocesan limitations;

(a) to the young disabled clergyman;

(b) to the old disabled clergyman;

(c) to the widow of a clergyman;

(d) to the orphan of a clergyman; and it is today dispensing more money than any other society of the kind in the whole Church.

The statistics of clerical changes prove that only a small percentage of clergymen remain in one Diocese all their lives, therefore the relief fund they have built up in their early ministry is frequently the very fund to which they cannot appeal in later years when they need it. Through no fault of their own, the great body of the clergy are ineligible to local

funds by reason of removals or canonical requirements, or they are debarred by the fund's inadequacy. This is the reason THE GENERAL CLERGY RELIEF FUND has nearly 400 annuitants while the largest local funds have but a score.

It ought to be clearly understood that the General Clergy Relief Fund created by the representatives of the Church has all the necessary machinery and authority for successfully doing this work, and that it ought to be supported and protected in its efforts, now that it has reached an "effective and hopeful stage in its progress."

Do not confuse with other funds and societies limited geographically and as to persons helped.

CENTRAL OFFICE: Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,

Assistant Treasurer.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence Invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

E. P. DUTTON & CO., New York.

Crude Ditties. A collection of Limericks. By S. C. Woodhouse, M.A. (Oxon.). With 24 colored illustrations by Augustine J. Macgregor. Price, 50 cts.

The Roadmender. By Michael Fairless, author of *The Gathering of Brother Hilarius*. Illustrated. Price, \$1.50 net.

Nursery Tales. Little Books for Little People. By L. L. Weedon. Illustrated by E. Stuart Hardy. Price, 50 cts.

Nursery Rhymes. Illustrated by E. Stuart Hardy. Price, 50 cts.

L. C. PAGE & CO. Boston.

The Cathedrals of Northern France. By Francis Miltoun. With eighty illustrations, Plans, and Diagrams, by Blanche McManus. Price, \$1.60 net.

Bird Stories. By Lenore Elizabeth Mulets. Illustrated by Sophie Schneider. Phyllis' Field Friends Series. Price, 80 cts. net.

Flower Stories. By Lenore Elizabeth Mulets. Illustrated by Sophie Schneider. Price, 80 cts. net.

Insect Stories. By Lenore Elizabeth Mulets. Illustrated by Sophie Schneider. Price, 80 cts. net.

THOMAS Y. CROWELL & CO. New York.

Optimism. An Essay. By Helen Keller, author of *The Story of My Life*. Price, 75 cts. net.

GINN & CO. Boston.

Stories of the Ancient Greeks. By Chas. D. Shaw. Price, 60 cts.; postage 10 cts.

LONGMANS, GREEN & CO. New York.

The Study of Ecclesiastical History. Handbooks for the Clergy Series. By Wm. Edward Collins, B.D., Professor of Ecclesiastical History at King's College, London, Chairman of the Church Historical Society; Councillor of the Royal Historical Society. Price, 90 cts. net.

The Altar Steps. A Plain Study of the Communion Service for Confirmation Classes and Communicants. By Frank B. Reazor, M.A., rector of St. Mark's Church, Orange, N. J. Price, 11 cts.

THE YOUNG CHURCHMAN CO. Milwaukee.

Twenty-four Sermons from St. Ignatius' Pulpit. By the Rev. Arthur Ritchie, rector of St. Ignatius' Church, New York. Price, \$1.00 net.

EDWIN S. GORHAM. New York.

Tables Illustrating the Transmission of the Episcopate in English and American Lines by the Space of Twelve Hundred Years,

Showing One Actual Line of Succession from Stigand, Archbishop of Canterbury, Cons. 1043, to Charles Tyler Olmsted, Bishop Coadjutor of Central New York, 211th Bishop in the American Line. Prepared by Lucius Waterman, D.D., with Introductory Note by the Rev. Prof. Thomas Richey, D.D. Price, \$2.00 net.

A Sketch of Chinese History. By Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, author of *The Outbreak in China*. Price, \$1.50 net.

The Pictured Rocks of Lake Superior and Other Poems. By Emily M. Hills. Price, \$5.00.

THOMAS WHITTAKER. New York.

Theism Under Natural Law. As related to Old Testament Criticism, and to the Theology of Lux Mundi. By the Rev. Edward Softley, B.D., author of *Modern Universalism and Materialism*, etc. Price, \$1.50.

Problems of Living. By J. Brierly, B.A. ("J. B."), author of *Ourselves and the Universe*, etc. Price, \$1.40 net.

CHARLES SCRIBNER'S SONS, New York.

The Story of King Arthur and His Knights. Written and Illustrated by Howard Pyle.

A. C. ARMSTRONG & SON. New York.

The Atonement and The Modern Mind. By James Denney, D.D., Professor of New Testament Language, Literature, and Theology, United Free Church College, Glasgow. Price, \$1.00 net.

E. B. TREAT & CO. New York.

Famous Men of the Old Testament. By Morton Bryan Wharton, D.D., author of *Famous Women of the Old Testament*, etc. Price, \$1.50.

PAMPHLETS.

An Address on The Labor Problem. Delivered by Charles Quarles, Esq., of Milwaukee, Wis., before The Men's Club of St. Matthew's Parish, Kenosha, Wis., Oct. 29, 1903.

1. *Sermon.* Preached before the Vice-President and Council of the Clerical Union for the Maintenance and Defence of Catholic Principles, and the Catholic Club of Philadelphia, in Memory of the Rev. Henry R. Percival, D.D., in St. Mark's Church, Philadelphia, Nov. 10th, 1903. By the Rev. Robert Ritchie, B.D.



The Church at Work



ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

The Bishop's Golden Wedding—Anniversary at Saratoga—The New Dean.

BISHOP and Mrs. Doane quietly celebrated their golden wedding anniversary on Tuesday, November 24th, few of the diocesan or other friends of the Bishop knowing that the anniversary had occurred. The family and immediate relatives of the Bishop were able to be present.

THE 30TH ANNIVERSARY of the rectorship of the Rev. Joseph Carey, D.D., at Bethesda Church, Saratoga, was observed on Advent Sunday with the usual series of services. At the high celebration, Dr. Carey noted the progress and work of the many years he had given to the parish, and rendered thanks for the blessings of God that had been so signally bestowed upon his work. The Sunday Schools kept the anniversary in the afternoon and listened to an address by the rector and to reports and addresses by officers of the schools. There was the first of a series of organ recitals given in the evening.

THE NEWLY appointed Dean of All Saints' Cathedral, the Very Rev. Henry Russell Talbot, is the son of the late I. T. Talbot, M.D., who was Dean of Boston University School of

Medicine, and is a brother of Miss Talbot, Dean of the women of Chicago University. He is a native of Boston, and 30 years of age. He was graduated at Harvard and at the Cambridge Theological School, and was ordained deacon in 1898 and priest in 1899 by the present Bishop of Massachusetts. For three years he served on the clergy staff of St. Stephen's Church, Boston, with Father Torbert and the present Bishop of the Philippines. In the spring of 1901, after the death of his father and mother, he offered himself to the Bishop of Shanghai for work in his jurisdiction, but when Bishop Brent received his appointment to go to the Philippines as Missionary Bishop, Mr. Talbot was transferred from the Shanghai jurisdiction to that of the Philippine Islands. While at Manila he was rector of St. Stephen's Church, and also chaplain of Bishop Brent. He did valuable service for his Church in the Philippines, but the climate proved so injurious to him that he was permanently disabled for foreign missionary work. He had been in Manila about a year when he was obliged to go to Japan to recover his health. Last April he returned to Boston. In the summer he was elected priest-in-charge of the parochial work and preaching of the Cathedral at Albany, this honor being now followed by his election to the deanship.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Church Consecrated at Gettysburg—Marriage of Deaf Mutes at Columbia.

AT LAST, after years of waiting and working and some of slumber, the Church of the Prince of Peace, Gettysburg, is consecrated. The late Bishop Howe of this Diocese laid the foundation as long ago as 1882, and from a lack of money, had to stop when the foundation was completed. This remained in the same condition until 1900, when the present Bishop began a vigorous and determined effort to finish the building. A very substantial and beautiful little church has been built of stone in the middle of the town. In the tower and around the walls of the sacred edifice are names of many who fell during those terrible four days of the battle. The interior of the church is quite imposing as you look from the west door to the altar. The altar cross, vases, and candlesticks were the gift

of Judge McClean, the churchwarden; the re-table with additions for the greater dignity of the Holy Table has been the gift of Mrs. Guion Beuhler; Mrs. C. Comfort gave the Bishop's chair; Mrs. S. J. Hay, the lecturer; the pulpit, Archdeacon Radcliffe and friends; the font was the gift of the Sunday Schools of the Diocese, the carpet being given by Mr. George C. Thomas; the altar rails were presented by Dr. Walter and Mrs. O'Neal.

The Bishop of the Diocese and the rector, the Rev. H. G. Vincent, were assisted in the services by the Rev. Messrs. C. J. Wood, Victor G. Berghaus, Alexander McMillan, Thomas Henry Johnson, and Reginald S. Radcliffe, Missionary General of the Diocese. Mr. Johnson's sermon dealt with the reality of God, and the need of God's blessings upon people and places. The total cost of the church and lot is \$24,500.

THE HUNTINGDON parish has just received \$5,000 to augment the sum of \$4,000 already at interest toward the clergyman's stipend.

ALL SAINTS' MISSION HOUSE with chapel as a work amongst the poor in the parish of St. Stephen's, Harrisburg, will soon be commenced upon lots in that city.

ST. PAUL'S CHURCH, Columbia, was the scene of an impressive and unique marriage ceremony on Thursday, the 3d inst., the contracting parties being the Rev. Franklin C. Smielau, missionary to the deaf and dumb in the Diocese, and Miss Grace Alberta Parkinson, one of his parishioners. The Exhortations and the Betrothal were said by the rector of the parish, the Rev. Frederick A. Warden, the Nuptial rite being solemnized by the Rt. Rev. the Diocesan. The Rev. J. M. Koehler, of All Souls' Church for the deaf, Philadelphia, was in the chancel, and interpreted the service in the sign language for the silent people present, who numbered about forty. It was especially solemn to hear the audible responses of these two, who could not hear themselves, and yet had acquired the art of vocalization. To the rector of the parish and his people, this service was a matter of unusual interest, he having assisted in baptizing, presented for Confirmation, and assisted in uniting in holy wedlock the bride; all within ten months.



THE VERY REV. H. R. TALBOT,
DEAN OF ALL SAINTS' CATHEDRAL,
ALBANY.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

The Bishop — Woman's Auxiliary — Sunday School Conferences—Actors' Church Alliance

BISHOP McLAREN returned to Chicago in November. He is still physically unable to take public services.

THE USUAL monthly noonday meeting of the Chicago Branch Woman's Auxiliary was held in the Church Club rooms, Thursday, December 3d. The attendance, while not small—48 delegates from 21 branches—was doubtless affected by the rush of holiday activities which has already begun. Mr. MacDermid who has charge of the sale of *Emily Brontë*, the little book written by the president of the Chicago Branch, Mrs. Hopkins, for the benefit of Miss Carter's lace work, reported that the present edition was nearly exhausted, owing to the interest taken by Auxiliary members in the tiny work. The subject for the day, "Work Among the Colored People," was ably presented in a paper written by Mrs. Wentworth Paul Johnson. Because of illness in her household Mrs. Johnson was unable to be present to read the excellent treatise she had prepared upon this subject, and the paper was read by Mrs. Street. Mrs. Johnson mentioned the sense of brotherhood that one experiences in working for, and among, the people of his own land, surrounded as they are by the same natural influences and accustomed to the same tongue. The colored people with their child-like, therefore changeable, temperament are, nevertheless, the least satisfactory converts; for, so soon as the first roseate enthusiasm wears off, they are prone to return to the lax moralities which signalized their former state. Mrs. Johnson said the work of the S. P. G. in America dates back to 1724. From that time until the war many noble and telling efforts were put forth by clergy and laity for the betterment of the black man, but these, together with many other valuable things, were wiped out in the strife that followed. Mrs. Johnson enumerated eighty-one Church schools to-day, naming the most prominent and designating their scope. She spoke particularly of King Hall, the one theological seminary for colored men, affiliated with Howard University, Washington, D. C. The offering for the day was for St. Augustine's School, Raleigh. Noonday prayers were said by the Rev. Mr. Phillips.

THE THIRD conference of Sunday School workers for the south side under the auspices of the Sunday School Commission occurred at Trinity Church on Wednesday evening of last week. The subject for the evening was the missionary work in the Sunday School. Mrs. D. B. Lyman of Emmanuel Sunday School, LaGrange, read her very helpful and devotional paper which has already been mentioned in these columns in connection with other conferences. The teachers left the conference feeling that they had learned a lesson sorely needed when so many neglect to obey the orders of their Captain who said, "Go ye into all the world." An offering was taken up and sent to the mission of the Holy Trinity in the Stock Yards district.

On the West Side the Conference was held at St. Andrew's Church. The meeting was called to order by the rector, who opened with prayer, after which he announced that the Rev. Herman Page, the appointed speaker, was unable to be present, but that the Rev. Arthur Wynne Shaw had kindly consented to take his place. The subject, "The Content of Religious Instruction," was very ably handled by Mr. Shaw.

The Conference of the North Side teachers was held at St. Chrysostom's parish house on Wednesday evening. The Rev. W. O. Waters, rector of Grace Church, was to have been the speaker, but was obliged to be absent from the city. His place was taken by the Rev. E. A. Larrabee, who spoke on the topic as-

signed, "The Prayer Book and Church Worship." Father Larrabee outlined the office of the Holy Eucharist, traced its descent from the early Liturgies, showed that it alone was divinely appointed, that it is a true Sacrifice and ought to be the principle service of the day. He advocated children's Eucharists as a means of teaching the rising generation to realize the meaning of the Church's worship and to discharge their duty. The meeting was well attended.

THE FIRST regular meeting of the Burlington Local Council of the Brotherhood of St. Andrew at Riverside on Monday evening, laid out plans for future effective work. There are a number of active chapters of the Brotherhood along the line of the Burlington Railroad, which are thus uniting their forces.

QUITE a serious fire occurred at St. Ann's Church on Sunday, November 29th, caused by a defective flue. The damage was mostly confined to the nave, the loss being estimated at about \$800.

THE FIRST reception of the Actors' Church Alliance was held last week at the Church Club rooms on Tuesday afternoon. After some time spent in social intercourse, Dr. Wilson, the Secretary of the Alliance, introduced Mr. Bennett of the Castle Square Company, Mr. Hatfield of the Mansfield Company, Mr. Krebs of the Shakespearean Society, and Mr. Paul Camaron, who provided literary and musical entertainment. Dr. Wilson explained the objects of the Alliance and the purpose which it is hoped will be accomplished by receptions held at frequent intervals.

ON DECEMBER 3d the Chicago Association of Waterman Hall gave a reception, followed by a musicale, in which the numbers were filled by former pupils in the piano, vocal, and elocution departments of the school. Mr. William Nelson Burritt, who has been closely identified with the music department of the school, kindly extended the use of his beautiful and commodious studio in Kimball hall for the occasion. There was a good attendance of those members of the school who have settled in Chicago. The proceeds of the entertainment will be devoted to the library fund of the school.

AT CALVARY CHURCH, Batavia, on the First Sunday in Advent the Bishop Coadjutor confirmed the largest class in the history of the parish. The class numbered twenty.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Death of Col. H. H. Hadley and of Mrs. F. North Tummon—Quiet Day.

COL. HENRY H. HADLEY of New York died at Boulder, December 2nd, from consumption, aged 50. He leaves a widow and a son, the latter rector at Richmond, Ind. Col. Hadley was a temperance worker of national reputation, and long at the head of the Church Army. He was building a sanitarium for consumptives at Four Mile, on Boulder creek.

IT IS WITH profound regret and deep sympathy with her husband and two children that we have to chronicle the death of Mrs. F. North Tummon, wife of the rector of Trinity Church, Greeley. Mrs. Tummon had been suffering from Bright's disease for nearly a year, and passed away peacefully and painlessly at St. Luke's Hospital, Denver, on Monday afternoon, November 30th, St. Andrew's day. The funeral services were held in Greeley on Thursday, December 3d, Bishop Olmsted, assisted by Archdeacon Bywater and the Rev. H. R. A. O'Malley (a former rector of Greeley), officiating. The church was crowded. Mrs. Tummon was very much beloved by the parishioners of Greeley and by the citizens of the town, who kindly sent wreaths of floral emblems and beautiful hot-

house flowers for the sorrowful occasion. The two children are grown; one, a son, is in the Philippines, and the daughter, a student at the State Normal College in Greeley, will graduate in 1904.

A QUIET DAY for the clergy of the Diocese will be held at Wolfe Hall, Denver, on Wednesday, the 16th. It is expected that Bishop Griswold of Salina will conduct the devotions and that the clergy of the Diocese will be in attendance. The devotions will commence with a celebration of the Holy Eucharist at half-past seven in the morning.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Advent Offerings—Legacy at Windham—Memorial at Riverside—Notes.

THE BISHOP has asked that the Advent offerings of the Sunday Schools of the Diocese, be devoted to the building of a church at Moosup. This is a manufacturing village in the Archdeaconry of New London, where there is an interesting work, St. Peter's mission, under the care of the Rev. George A. Alcott, rector of St. Alban's, Danielson. There will doubtless be a generous response to the Bishop's letter.

A LEGACY of \$1,000 has been left to St. Paul's parish, Windham (the Rev. Richard D. Hatch, rector); also, one of \$300 for the purpose of keeping the rectory in repair, and \$200 to the Woman's Board of Missions of Massachusetts. These are all the bequests of the late Mrs. Lucy B. Colcord of Windham. Several local objects are also remembered in the will.

A BEAUTIFUL window, a threefold memorial, was unveiled on Saturday, November 28th, in St. Paul's, Riverside. The service of dedication was conducted by the rector, the Rev. Charles W. Boylston. The window is the gift of Luke A. Lockwood, LL.D., senior warden of the parish, and the Rev. George C. Houghton, D.D., rector of the Church of the Transfiguration, New York. It is a memorial to Mary C. Houghton, Dr. Houghton's wife, who died about a year ago, and it also commemorates Gertrude Lockwood Baldwin, the deceased wife of Dr. William P. Baldwin, a New Haven physician, and daughter of Dr. Lockwood. The third person commemorated is Miss Theodora Gilmore, a friend of the Lockwood family. The subject is the Adoration of the Magi.

THE BISHOP OF NEW YORK delivered an address at Hartford on the evening of November 24th, under the auspices of the Workingmen's Club of the city. His subject was "The Situation; Its Perplexities and the solution." The Bishop of the Diocese, with a number of the clergy, were in attendance. Music was given by the glee club of Trinity College.

A PORTRAIT of the Rev. Thomas R. Pynchon, D.D., formerly President of Trinity College, and now Professor Emeritus of Moral Philosophy, has been painted by Montague Flagg, of New York. It will be placed in permanent position in Alumni Hall.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Archdeaconry at Middletown.

THE NINTH annual session of the Archdeaconry of Wilmington opened at St. Ann's Church, Middletown (the Rev. W. J. Wilkie, rector), December 1st, at 7:30 P. M., the Bishop of Delaware presiding. There was a business meeting Wednesday morning, followed by a celebration of the Holy Eucharist, the Rev. L. N. Caley of Philadelphia, preacher. The afternoon session was occupied with addresses, the Hon. E. G. Bradford of Wilmington speaking thus on reform of our canon on Divorce:

"The Church is, in my opinion, at liberty to pursue such course in the premises as shall be conducive to social decency, morality, and

religion, and will sadly fail in her duty should she omit by canon to discourage and prevent as far as possible the re-marriage of any divorced person during the life-time of the other party to the divorce. For such divorces and re-marriages are usually attended with domestic unhappiness and demoralization and scandals injurious to the cause of Christianity and too often are the result of fraud or collusion. The hasty and improvident granting of absolute divorces by the civil authorities, legislative and judicial, in this country during recent years has become an evil of alarming magnitude and a grave menace to society.

"The Church is powerless directly to control the anti-divorce sentiment in the community. She should be equal to the emergency and boldly advance the cause of decency and righteousness by forbidding her ministers to solemnize the re-marriage of any divorced person during the lifetime of the other party to the divorce whatever may have been its cause."

GEORGIA.

C. K. NELSON, D.D., Bishop.

Rectory at Cedartown.

WITHIN a period of eleven months the vestry and people of St. James' Church, Cedartown, have erected and paid for a comfortable rectory, at a cost of about \$1,800, and on Sunday, November 22nd, on the occasion of the Bishop's visit to the parish, they placed in his hands a deed for the entire property. The rector, the Rev. John S. Lightbourne, presented nine persons for Confirmation. The Rev. Geo. E. Benedict, a former rector of the parish, was present and assisted at the service.

IOWA.

T. N. MORRISON, D.D., Bishop.

New Church for Shenandoah—Mason City—Missionary.

WORK HAS BEEN begun on the new church building at Shenandoah, which mission is under the care of Archdeacon Judd. The cost of the structure is to be \$3,000, and it will have ample accommodation for present needs. The walls are now up above the basement, and it is expected that the Church will soon be consecrated.

THE PARISH at East Des Moines, under the energetic leadership of the Rev. T. F. Bowen, has paid its indebtedness and has under consideration the building of a new church of which the parish stands sadly in need.

A NEW LEASE of life seems to have come to St. John's, Mason City, where the Rev. C. H. Bohn has recently gone from Mt. Pleasant. Interest is active and was manifested recently when \$100 was given to diocesan missions; a large sum for this small parish.

AT ALBIA, under the care of the Rev. W. V. Whitten, the work is in promising condition. The Church building once lost to the Roman Catholics, has been purchased, and is now in use. Albia appears to be a fine centre from which to radiate missionary endeavor.

MISSIONARY meetings are being conducted throughout the Diocese by the Bishop and a number of the clergy who are directing their efforts to the securing of funds for diocesan work. Thus far most visits have resulted in good interest and large offerings. St. Paul's, Des Moines, expects to contribute \$1,200 this year. This parish is the largest and strongest in the Diocese, and is a tower of strength to the Bishop in all his undertakings. At the Cathedral, Davenport, nearly \$300 was pledged, when addresses were made by the Hon. George F. Henry, the Ven. Archdeacon Judd, and the Bishop. St. John's, Dubuque, pledged another \$300, when the Rev. Dr. Cathell and the Bishop made stirring

addresses. St. Thomas', Sioux City, made an offering of \$209 on the occasion of a visit from Dr. Cathell. Trinity, Davenport, and St. James', Oskaloosa, have also sent in pledges. Altogether the outlook is encouraging and the Bishop is meeting with co-operation in his endeavor to extend the Church in this great Diocese, in fifty counties of which we are not represented.

The Bishop has issued two letters urging interest in and gifts to the Sunday School Commission, and asking the children to give liberally for diocesan missions in their Advent offerings in the Sunday Schools.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Consecration of Church of the Advent.

THE CHURCH OF THE ADVENT, Louisville, was consecrated by the Rt. Rev. the Bishop of Kentucky on the First Sunday in Advent, as announced last week. The service, which was choral throughout, was taken by the Bishop, assisted by the rector, the Rev. Alfred Wilson Griffin, the preacher being the Ven. Archdeacon Benton, the first rector of the parish, during whose incumbency the church was built. The sermon was a forcible setting forth of the Church idea of worship as against the idea of modern religionists, which magnifies preaching as the chief object for which the faithful are to assemble themselves together. The churches of the Catholic Faith are built each to enclose and enshrine its altar, where as on a throne high and lifted up, the Presence of the Eternal Son of God is recognized in devout and earnest objective worship; while the pulpit stands between the nave and the sanctuary as a watch-tower from which the preacher is to point the way beyond and away from himself to the altar. This church, the outgrowth of fifteen years of mission work in the east end of Louisville, is a most substantial building of stone, and is the worthy and appropriate setting of a beautiful stone altar, the first, and for a number of years, the only stone altar in Kentucky. Here the doors are open daily, daily morning and evening Prayer are said, and the Holy Eucharist is offered on Sundays and Holy days. The sittings are free and unassigned, so that in the midst of a mixed population no respect of persons is shown, but high and low, rich and poor, meet one with another in worship.

The day of consecration was the fifth anniversary of the rectorship of the present incumbent, and also the eleventh anniversary of the ordination to the priesthood of the late Thomas P. Jacob, the rector-elect of the parish, whose son is a member of the vested choir. At Evening Prayer, the Bishop was again present, and preached. The offering of nearly \$200 made at the consecration service, is the beginning of a parish house building fund which, it is hoped, will grow, before many years, into a sum sufficient to provide for the erection of a permanent building in place of the rented house now in use.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Rp.

The Dean Becomes Archdeacon.

THE VERY REV. JAMES COPE has resigned the charge of the Cathedral to accept the position of Archdeacon of the Jurisdiction, with headquarters at Kearney, Neb. The clergy of the Jurisdiction, at the last annual Convocation, by motion, urged the Bishop to make such an appointment in order to relieve him of much of the unofficial business of so widespread a district. Dean Cope leaves with the regrets of the parish and citizens of Laramie. During his incumbency of nearly five years, he has seen the debt of \$22,000 on the Cathedral wiped out; a heating plant installed; the Cathedral carpeted; and the parish put on a self-supporting ba-

sis; 65 have been confirmed. A committee of the Cathedral was appointed at the last meeting to draft a set of resolutions appreciative of the Dean's work.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes—Colored Work in Brooklyn.

THE DEPARTURE of the Rev. Percy Stafford Olton to his new cure of Zion Church, Greene, Chenango Co., N. Y., was fittingly celebrated with a reception tendered him by the rector, vestry, and congregation of St. Peter's Church, Brooklyn, where for the past four years he has served as curate. The Rev. Dr. Lindsay Parker, was master of ceremonies. Addresses were made by Mr. John Carr and Mr. A. N. White, representing the vestry; Mr. P. G. Dilks for the Sunday School; Rev. C. B. Johnes, the Bible Class. Mr. Sherman presented to Mr. Olton a handsomely engrossed set of resolutions on behalf of the rector, wardens, and vestrymen; and as a token of esteem from the rector, vestry, and congregation, a check for the sum of \$400.

DR. FRANCIS H. MILLER, warden of St. Clement's Church, Brooklyn, met with a serious accident on Tuesday, Dec. 1st. The Doctor was driving leisurely through one of the avenues in the upper part of the city when the horse became frightened at a passing express wagon. The front wheel of the vehicle was torn off by collision with a large coal wagon. The horse in his mad flight ran into a large front window of a store, causing the Doctor to be thrown from the carriage. He was picked up unconscious and taken to his home. Dr. Miller is a prominent Churchman of this Diocese, holding at a recent period the presidency of the Church Club of the Diocese.

THE CONGREGATION of St. Matthias' Church, Sheepshead Bay (Rev. Thomas H. Hyde, rector), had cause to rejoice at its annual parish meeting, held Nov. 30th. The rector had raised, by personal solicitation, a sum of money sufficient to complete the final payments on the parish house, \$3,000; \$269 for organ fund; and reduced the debt on the building, leaving a mortgage of \$2,000.

"IS THE WORLD Growing Better or Worse?" was the subject of the address by Professor J. H. Canfield of Columbia University, before the Church Club, Nov. 30. "Society as a whole," said the Professor, "is always below what we call the normal line. There are many things to discourage us, and I must admit I cannot always look upon the world with joy. Although I have not much use for the pessimist, who of two evils always takes both, I have some sympathy with the old Harvard professor who said that one of the most pestiferous of creatures is the optimist."

ST. THOMAS' CHURCH, Brooklyn (Rev. James Townsend Russell, rector), held a festal service, Thursday, Dec. 3d, for the purpose of dedicating the new organ. Evensong was rendered by the large male choir. A programme of excellence had been arranged by the choirmaster and organist, Mr. John Pleasants, selections from Gounod, Whitney, Bibl, Guilman, and Bach being among the number. The Bishop blessed the new instrument and delivered an address on the selection of music for Church use. During the service, the rector announced that the vestry had in hand the sum of \$31,500 of the fund of \$40,000 for the new parish building.

A VERY inspiring commemorative service of St. Andrew was held in St. Philip's Church, Brooklyn (the Rev. N. Peterson Boyd, minister in charge), the evening of St. Andrew's day. A large congregation was present. Choral evensong was rendered by the vested choir. Three exceptionally forceful addresses were delivered by the Rev. Henry C. Swentzel, D.D., rector of St. Luke's Church; the Rev. H. St. Clair Hathaway,

associate rector of St. Thomas' Church, and Mr. Clarence W. Robinson, Director of St. Philip's Chapter, Brotherhood of St. Andrew, Manhattan. St. Philip's Church was organized on St. Philip's day, 1899, by the Rev. W. I. Stecher, rector of St. Timothy's Church, for the large colored population of the upper part of the city. From its inception the mission has had a constant growth. Last May, through the kindness of a parishioner of Grace Church, it was possible to place the present minister in charge. Its growth has continued and this service under the auspices of its chapter of the Brotherhood of St. Andrew is a witness of its progression. Brooklyn, with its large colored population, has only two parishes engaged in the care of these people—St. Augustine's Church and St. Philip's Church.

LOUISIANA.

DAVIS SESSUMS, D.D., LL.D., Bishop.

Church Consecrated in New Orleans—Woman's Auxiliary.

ST. ANDREW'S CHURCH, New Orleans, was duly consecrated on St. Andrew's day at 11 A. M. Bishop Sessums celebrated the Holy Eucharist, assisted by the rector of St. Andrew's, Dr. Wells, and the former assistant, the Rev. Mr. Tucker, delivered an address. There were present, participating in the service, the Rev. Messrs. Lott, Hunter, Moore, Holley, Bakewell, and Tardy. Letters of regret were read from those clergymen unavoidably prevented from being present. The church is a noble one and was built mainly from money received from a wealthy person in Massachusetts. Many beautiful memorials and thank offerings were given by the people, notably the altar cross, given as a thank offering to God, and in recognition of the faithful labors of the rector, Dr. Wells, through whose labors the mission was begun and carried to a successful completion. St. Andrew's is situated in the growing part of New Orleans and has every chance of prospering.

THE WOMAN'S AUXILIARY met on Dec. 1st, in Christ Church chapel, Dr. Warner and the Bishop, with Dr. Wells and Mr. Lott, taking the service. The receipts reported were \$519.29. Mrs. Ida Richardson made a very effective address in the course of which she gave the tabulated returns of what various Christian bodies gave to Missions and compared them with what the Church contributed. The Secretary, Miss C. L. Babcock, and the Treasurer, Miss Eliza Greenwood, read some interesting reports. General discussion was indulged in as to the needs of the Church in Louisiana.

TRINITY RECORD, the parish paper of Trinity Church, has been displaced by *The Church Magazine*, of which Dr. Warner is editor. The magazine proposes to deal with Church History, Ritual, Doctrine, etc., as well as to present the work of Trinity parish, so as to make the influence of the paper felt beyond the limits of Trinity parish. The initial number is very interesting and instructive. Dr. Warner has announced for his Advent lectures, The Agnosticism of Honest Doubt (St. Thomas), The Agnosticism of Moral and Intellectual Cowardice (St. Peter), The Agnosticism of the Wilful Sinner (Judas Iscariot), The Agnosticism of a Christian Man (Jesus Christ). The course is an effort to counteract the teachings of Spencer and Schopenhauer.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

A Correction.

IN A NOTICE recently published in these columns relating to the death of the Rev. George K. Warner, it was stated that Mr. Warner had been a Methodist in his earlier years. That this was an error has just been pointed out to us, and the correction is therefore noted.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Burial of Dr. Lindsay—Anniversary at the Advent—St. Stephen's—Dr. Parks' Anniversary—Colored Work.

THE FUNERAL of the late Rev. Dr. Lindsay, rector of St. Paul's Church, Boston, was held in the same church, Dec. 3. The Bishop of Massachusetts read the sentences. In the procession, were the Bishop of Maine, the clerical members of the Standing Committee, the Rev. Charles L. Hutchins, D.D., the Rev. L. C. Manchester, D.D., Archdeacon Babcock, the Rev. G. McC. Fiske, D.D., and 105 of the diocesan clergy, besides the wardens and vestry of the parish. The chant was rendered by the choir. The Rev. Edward Tillotson, the curate, read the lesson. The prayers were said by the Bishop of Maine. The Creed and Committal service were taken by the Bishop of Massachusetts. During the singing of the hymn, "Lead, Kindly Light," etc., the Armenian Bishop, a friend of the deceased, proceeded to the casket, and held his own private devotions. The anthems, "I heard a voice from heaven," and "Yea, though I walk through the valley of the shadow of death," were well rendered. The concluding hymn was "For all thy saints, who from their labors rest." As the remains were taken from the church, the organist, Mr. Locke, played the "Dead March" from Saul. The interment was at Forest Hills. In the chapel, afterwards, at the suggestion of the Bishop of the Diocese, a committee was named to draw up resolutions upon the death of this clergyman, who for the past fifteen years had endeared himself to the Church and the community at large. The edifice was crowded with parishioners, representative business men of this city, and men prominent in literary work. The bell in the tower of the Church of the Advent was tolled sixty-two times as the body was taken from St. Paul's. The *Boston Transcript*, in an editorial, spoke highly of Dr. Lindsay's relation to the Church, the way in which he had steadily grown in adapting himself to the traditions of New England, and the singular grace and dignity which had marked all his interests in the Church. He was greatly beloved in all circles, and was the universal choice of the clergy and laity in serving the Diocese upon any public occasion. The Standing Committee owe a debt of gratitude to his memory as one who had presided over its deliberations with ability and judgment; and no death since the departure of Bishop Brooks has cast a greater gloom over the Diocese.

Bishop Lawrence, in speaking of him, last Sunday morning at St. Paul's, said: "I want to testify to what courage and cheer he met the illness, which he knew must prove fatal. All through it he has conducted himself in a simple Christian manner, and has shown himself ready to enter into the glory that awaits him beyond. . . . I cannot tell you what he has been to you as a rector, but I can tell you that he has been the leader in this Diocese. He has been to me one in whom I could always find a wise counsellor, and I thank God we have had the pleasure of his ministrations during the past fifteen years."

THE CHURCH OF THE ADVENT, Boston, last Sunday observed three anniversaries, the founding of the church, fifty-nine years ago, the thirty-first year of S. B. Whitney's leadership of the choir, and the first anniversary of the present rectorship. The new Sanctus bell, in memory of Father Frisby, was heard for the first time. The Rev. W. H. Van Allen, in his sermon at the high celebration, briefly alluded to the history of the parish in the past, the record of her many sons, and his own personal relations to the work. He said in part: "We were strangers a year ago. May I not say that to-day we

are loving friends? In the twelvemonth past I have met only kindness and affection from you all. No false note has been sounded; there has been mutual confidence. If only we maintain that attitude I fear not for the future of our parish, for God is with us."

THE HOUSES devoted to work among women and children, carried on by the priests of St. Stephen's Church, were dedicated last week by the Bishop of the Diocese. There was a celebration at 11 A. M. Bishop Lawrence was the preacher. Following this the clergy proceeded to the new houses, followed by the congregation. At the dedication, prayers were said for all the work to be undertaken; for all who should enter there; and for those who live and work in them. Luncheon followed, and the houses were inspected by a large number of people. At Evensong an address was made by the priest in charge, the Rev. Ellis Bishop. Other addresses upon the different features of the work were made by Rev. Messrs. Kimball, Fitts, and Morse, and Mr. S. F. Jones of the Rescue Mission. Mr. Charles Dexter, Treasurer of the parish, read a letter from Bishop Brent.

The new houses are called St. Anna's House, where eight women, doing regular work in the parish, will reside; and the Torbert memorial, which latter house will contain the work of the organizations of the parish, the Kindergarten, St. Mary's ward of the G. F. S., a clubroom for working girls, the Dorcas Society room, and a clinic.

THE REV. DR. LEIGHTON PARKS, in the completion of his twenty-five years as rector of Emmanuel Church, was presented with \$20,000 by his parishioners. In his sermon, he said, among other things: "When I first came to Boston, Bishop Paddock asked me how many sermons I had with me, and when I said, nineteen, he replied that I brought a very small capital with which to enter so large a company. All my work was new before me when I came to you. Accordingly all my mistakes have been in public. In spite of errors and sins, you have believed always that I knew where I was going and were willing to follow, as I led along the winding river that has brought this congregation to the peaceful lake."

FATHER FIELD, who is greatly interested in the colored folk of Boston and the vicinity, in a public address lately, said there are 31,794 negroes in Massachusetts, 18,000 in Greater Boston, and in Boston proper, 11,000. Among the plans by the clergy of St. John the Evangelist to help these people, are trade schools and a library in the West End, besides the religious services carried on by St. Augustine's Church, St. Martin's mission, and the Bradford Street settlement.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

G.F.S.—Anniversary at Ann Arbor—Christ Church Re-opened.

THE DETROIT organizations of the Girls' Friendly Society gathered recently for an evening service at St. Andrew's Church, where the rector, the Rev. J. C. H. Mockridge, preached the sermon. Next morning there was an early celebration at St. John's Church for the Society.

THE PARISH of St. Andrew's, Ann Arbor, commenced the celebration of the 75th anniversary of its foundation on the First Sunday in Advent. The Bishops of Michigan and Western Michigan were among those who gathered to take part. The latter was rector of the parish from 1861 till 1875, and in spite of a slight illness that had overtaken him since he reached the city, Bishop Gillespie preached the anniversary sermon at the morning service, while a congratulatory address was also delivered by the Bishop of the Diocese. The feature of the morning was the formal opening of the \$10,000 Palmer memorial tower, which was

erected at the southwest corner of the church through the benefaction of the late Mrs. Love M. Palmer as a memorial to her husband, Dr. Palmer, one of the most distinguished professors ever connected with the University. At the evening service, an historical account of the parish was read by Dr. Arthur Lyon Cross of the history department of the University.

On Monday evening there was a banquet in Harris Hall, with responses to toasts by many of those who have been interested in the work of the parish, including President James B. Angell, Rev. Henry Tatlock, rector of St. Andrew's; Prof. R. M. Wenley of the University; Rev. E. S. Ninde, Methodist, who represented the various denominations of the city; Rev. Wm. Gardam, rector of St. Luke's Church, Ypsilanti, and Prof. M. L. D'Ooge of the University.

Letters were received from Bishop Dudley of Kentucky, Bishop G. Mott Williams of Marquette, Bishop Potter of New York, Rev. Dr. Wyllys Hall, formerly rector of St. Andrew's; Rev. Dr. Rufus W. Clark of St. Paul's, Detroit, and former assistant at St. Andrew's.

The toastmaster was Prof. Charles S. Dennison of the University.

CHRIST CHURCH, Detroit, was reopened on the Second Sunday in Advent after being closed for repairs and remodelling for five months past. The improvements include the restoration of sanctuary, baptistery and choir, and a new organ, which, latter is not yet completed. The Bishop conducted an office of benediction and celebrated the Holy Communion, while the sermon was preached by the Rev. J. W. Attwood of Columbus, Ohio. The evening preacher was the Rev. Wm. Gardam, rector of St. Luke's Church, Ypsilanti.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Blue Earth - Winnebago.

A SMALL HALL has been rented at Blue Earth, near the church for guild and choir purposes and for a boys' reading room. The church has been re-shingled. The old shingles had been on for thirty years, ever since Fr. Burlison built the church. This church has early celebrations and morning prayer and mid-day choral celebration on alternate Sundays. When Holy Communion is at mid-day Matins is said just before. The rector, the Rev. Colin C. Tate, went to Minneapolis lately to deliver an address at the annual meeting of the Woman's Auxiliary of Gethsemane Church.

Winnebago is a town of 1,500 people, ten miles from Blue Earth, where there are several communicants. On Sunday, Nov. 15, the Rev. Colin C. Tate drove over in the afternoon and held a service in the Methodist church, kindly loaned. The service was hearty and well attended, the *Evening Prayer Leaflets* for the day being used, as there are but few Prayer Books there. A service will be held once a month.

MISSISSIPPI.

T. D. BRATTON, D.D., Bishop.
Holly Springs and Vicinity.

THE BISHOP made his first annual visitation to Christ Church, Holly Springs, and the missions connected, beginning Nov. 24th, at Okolona. This is a town of about 3,000. Before the war we had an organized parish and a small church here. Since then it has been a struggling mission. The church was torn down about 20 years ago—the members died and moved away—and no effort was made to rebuild it again. Services have been given irregularly for the past 17 years. The Church owns several lots here, and we hope soon to be able to rebuild. The next day (25th) was given to Tupelo, where we have absolutely nothing, save about six confirmed members. The Methodist pastor very

kindly extended the use of his church, and we had two services, the Holy Communion at 11 A. M., and Evening Prayer at 7. The Bishop preached twice, the attendance being unusually good for a week-day, and *short notice*. This is a town of about 4,000—progressive and growing. A branch of the Woman's Auxiliary was organized, and we hope soon to begin the good work there. The next day (26th) we visited Corinth, a town of about 5,000. Here we have about 15 members, and have already begun our work. Two weeks previous, the missionary in charge had conducted a mission and stirred up the interest. There had been one baptism, and a branch of the Woman's Auxiliary was organized during the mission services. To avoid conflicting with the union Thanksgiving services, we had the Holy Communion service only, in the Cumberland Presbyterian church, at 9:30 A. M. For the night service the Methodist church was kindly extended, and an unusually large congregation attended. This is the first *real work* (including the mission services) done for the Church here in 25 years. About 20 years ago we had an organized mission with a lot and small church. All are gone now, and we begin at the bottom, as an unorganized mission. The prospects are good for a start.

Iuka was visited next. Here we have a small church with about 15 members. The work has been faithfully kept up by a few ladies, for over 30 years. The mission held here by the Rev. J. M. D. Davidson of Chicago, in October last, has done much to revive the interest. The Bishop preached twice, administered the Holy Communion, and confirmed three. We now have regular monthly services in this church.

The evening of the 28th, the Bishop visited the mission at Byhalia. Here we have four or five members. The Bishop preached to a large congregation in the Presbyterian church, and confirmed four. A monthly night service is given here, being near Holly Springs.

Sunday, 29th. The Bishop made his first visit to Christ Church, Holly Springs. There was an early celebration. Monday and Tuesday following had been appointed for a meeting of the Oxford Convocation. Tuesday at 3 P. M., a memorial service was conducted. This was to have been the unveiling ceremony, commemorating the erection of a monument to the memory of a former rector, the Rev. J. H. Ingraham, D.D., LL.D., who died here in 1860. The fund for this monument was provided by a later rector, the Rev. J. T. Pickett, D.D. Wednesday the Bishop visited the mission at Michigan City, 17 miles above Holly Springs. He took occasion to reorganize the work here, and provision was made for a regular monthly service. Here we have the *only church in town*, and a congregation of about 50 scattered through the country. It is what is left of two old rural parishes near this small country town. A good work is being done here.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

DIFFERENCES in the congregation of St. Stephen's Church, Milwaukee, have resulted in the resignations of the wardens and vestrymen, and the election, in their place, of new wardens and vestrymen who are friendly to the rector, with whom the former members were out of sympathy.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Service for Men at Somerville—Trenton.

THE ANNUAL men's service is now a feature of the parish life of St. John's Church, Somerville (the Rev. Charles Fiske, rector). On the eve of St. Andrew's day, Sunday, Nov. 27, the service was held this year, and

the church was crowded to the doors with men. Most of the various lodges and fraternal organizations of the town attended in a body, and there were also large delegations from the members of the Somerville and Raritan fire departments. The choir of the church was reinforced for the occasion, and the congregational singing was exceptionally hearty. The sermon was preached by the rector.

AT TRINITY CHURCH, Trenton, the Rev. Hamilton Schuyler has been preaching a series of sermons on "Seven Capital Sins in our Public Life." The sermons have attracted much attention, and have been reported at length in the local papers, which have given several columns to them on each successive Monday morning.

THE REV. M. B. NASH has entered upon his duties as head of the Associate Mission House in Trenton. This position was created recently, its support being provided for by a generous gift to convocation missionary funds. Under Mr. Nash aggressive advance work will be begun.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
Gift at Paterson—Orange.

A PROCESSIONAL CROSS has recently been presented to St. Paul's Church, Paterson.



PROCESSIONAL CROSS.

The parish has had for some time a handsome altar set and the new cross is a fitting addition to it. It is a memorial of Harriet Eckert Newton, who died in August of this year, and was given to the parish by the choir. The cross is finished alike on back and front, and while simple in its main lines, is enriched with much detail in high relief, and has a large number of jewels. The metal is heavily gilded. It is the work of the Gorham Manufacturing Company.

THE ANNUAL missionary service for the Sunday Schools of the Oranges and the immediate vicinity, was held in St. Mark's Church, West Orange (the Rev. F. B. Reazor, rector), on Advent Sunday, at 4 P. M. In the chancel, besides the rector of the parish, were the Bishop of the Diocese, the Rev.

THE OLD RELIABLE



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Jos. H. Smith, now of Philadelphia, the Rev. J. C. Roper, D.D., of the General Theological Seminary, the Rev. Alexander Mann, D.D., rector of Grace Church, Orange, the Rev. John W. Williams of Atlantic City, the Rev. W. S. Claiborne of Sewanee, Tenn., and the Rev. L. H. Lighthipe of West Orange. The church was filled with children and adults. The Bishop made an address on Missions and advised the formation of classes in Sunday Schools and parishes to read and study about the missions of the Church. He was followed by the Rev. W. S. Claiborne, who gave a most interesting account of the work done among the mountaineers of Eastern Tennessee. Among other things which he said, the most interesting, perhaps, was the statement that these children, when asked as to what Church they belonged, would answer, "The Catholic Church." They learned from the Creed to say: "I believe in the Holy Catholic Church," and so they did not have the habit of saying on Sunday this and during the week, practically, "I believe in the Protestant Episcopal Church of the United States of America."

THE BISHOP of the Diocese held his first Confirmation in All Saints' Church, Orange (the Rev. William Richmond, rector), on the evening of Advent Sunday.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

THE RT. REV. FREDERICK BURGESS, D.D., Bishop of Long Island, will deliver the second of his Advent addresses in St. Paul's chapel, Broadway and Vesey Street, on Friday, Dec. 11, at 12:05 o'clock noon.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Cathedral—B.S.A.—Toledo Notes.

THE CATHEDRAL LEAGUE—a band of one hundred ladies of Cleveland—met at the residence of Mrs. Frank Billings, its President, on Wednesday afternoon, Dec. 2nd. This League has secured the sum of \$10,000 towards the building of the new Trinity Cathedral, and their gift will be appropriated for the completion of the baptistry. Plans of the Cathedral and a large water-color picture of the structure were exhibited and explained by the Bishop. Much interest was aroused and the League was strengthened in its ardor and devotion.

The Cathedral walls are now about forty feet high, and some intelligent idea can be gained of its noble character and proportions. The material is Indiana limestone finely cut and finished. There are sixty-five stone-cutters constantly at work, and the music of the steel and stone is pleasant to hear. The total cost of the building will be more than half a million of dollars, and everyone is gratified and pleased with the present indications that show what a glorious church and temple of worship will one day stand in the see city of Ohio.

THE ANNUAL MEETING of the Local Assembly of the Cleveland chapters of the Brotherhood of St. Andrew was held on the evening of St. Andrew's day at Emmanuel parish house, the guests of Emmanuel Chapter. Addresses were made by the Rev. Robert B. Foote and Mr. Frank V. Whiting of Trinity Cathedral Chapter, and by the Rev. Wilson R. Stearley of Emmanuel. The few active chapters of the Brotherhood in Cleveland were well represented. There was a good attendance of Brotherhood men at the annual Corporate Communion, which was held at 7:30 A. M., on the preceding Sunday, also at Emmanuel Church.

TRINITY CHURCH, Toledo, has daily service through Advent. All Saints' mission for colored people is now organized and has regular services, in the Odd Fellows' Hall, every Sunday afternoon, conducted by the Rev. W. A. Grier, rector of St. John the Evangelist.

The attendance is encouraging. St. Mark's Church (Rev. L. P. McDonald, rector), has now an additional scheme to add to the new church building fund. Each child in the Sunday School is asked (with the parents' approval) to promise, at least, four cents per week, during five years, beginning Jan. 1st, 1903, to raise enough (\$2,100) to build the beautiful front vestibule and porch of the new church. On St. Andrew's day there was a Corporate Communion for the St. Andrew's Brotherhood Local Council in Trinity Church at 6:30 A. M., followed by a breakfast provided by the church.

THE ACTORS' CHURCH ALLIANCE, lately organized in Toledo by the Rev. W. E. Bentley, has arranged for monthly receptions in Trinity parlors. The Rev. L. E. Daniels, dean of the chaplains, has arranged for a special service in Trinity for theatre people, on the afternoon of Sunday, Dec. 13. The Local Alliance has 48 members, and will receive only 12 more.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Death of Mrs. T. K. Johnson.

A LEADING worker in the Church at Guthrie, Mrs. T. K. Johnson, died on the evening of Nov. 25th. She was a native of Bangor, Maine, 65 years of age, and was active in Church work at Winfield, Kansas, before coming to Guthrie in the early days of that city.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

B. S. A. Convention—Recovery of George C. Thomas—Philadelphia Notes—Bohlen Lectures.

AFTER but a few weeks' preparation, a very successful Inter-State Convention, embracing the chapters of the Brotherhood of St. Andrew in the three states of Pennsylvania, New Jersey, and Delaware, was held in Philadelphia on Saturday, Sunday, and Monday, Nov. 28, 29, and 30. There were delegates from all the Dioceses included, the greater number coming from Pennsylvania. The convention began with the annual meeting of the Junior Department of the Philadelphia Local Assembly at St. Matthew's Church. Mr. Joseph E. De Cray, who was re-elected President, presided. The annual report was read, showing remarkable progress during the year—a number of new chapters having been added. Mr. Frank W. Kidd was elected Vice-President and the Rev. J. Poyntz Tyler, rector of the Church of the Advent, Philadelphia, was elected chaplain. After the conference on "The Brotherhood Boy in the Sunday School," Mr. H. D. W. English, President of the General Council, and Mr. C. L. Jordan, Junior Travelling Secretary, made addresses. The delegates were entertained at luncheon in St. Matthew's parish house and later marched in a body through the streets to the Convention Hall, singing lustily many familiar Church hymns.

At the Y. M. C. A. Hall, on Saturday evening, a mass meeting was held. This was largely attended and was presided over by the Bishop Coadjutor of Pennsylvania. Robert E. Spear was the first speaker, the Rev. Dr. Floyd W. Tomkins the second, and Hon. G. Harry Davis the third. Each made a plea for "aggressiveness on the part of men for greater devotion to higher ideals."

The meeting *par excellence* was the mass meeting for boys, at the same hall, on Sunday afternoon. As William R. Butler of Mauch Chunk, remarked: "There are boys to the right, boys to the left, boys in front, and even boys in the rear," referring to those on the stage. The addresses were inspiring. Mr. Ewing L. Miller of the Church of the Holy Apostles, presided. Mr. Butler, being introduced, made a most impressive address

and quoted again and again from the Book of Common Prayer, giving them the thought as an inspiration for their lives, the angelic song on that first Christmas Eve: "Glory to God in the highest, and on earth peace, good-will toward men." The Mayor, Hon. John Weaver, being ill, one of his directors, Mr. Shoyer, made an address. The Hon. G. Harry Davis of the Court of Common Pleas, Philadelphia, also spoke. During Sunday the delegates attended such services as they desired, and it is rather remarkable that many out of town visitors asked to be directed to Catholic parishes. A number worshipped at St. Clement's, quite a few visited St. Mark's—unfortunately the beautiful memorial Lady Chapel is usually closed—and some attended the Church of the Annunciation. The larger number attended the one Sunday service which was advertised on the programme, but which was not a part

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of the Inter-State Convention. Bishop Doane was the preacher.

On St. Andrew's day, at 7 A. M., about eighty persons attended the Corporate Communion at the Church of the Holy Trinity. The Bishop of Pennsylvania was the celebrant, assisted by the Rev. Dr. Floyd W. Tomkins, the Rev. Arnold Harris Hord, and the Rev. Wm. Bernard Gilpin.

At 11 A. M. a conference was held on "The Church and the Brotherhood." The Rev. Robert W. Forsyth, rector of St. Matthew's, Philadelphia, made the plea that it was impossible for the priest of the parish to do everything. Charles M. Curtis of Wilmington, Del., made a strong address for greater loyalty and more general knowledge of the Church and her mission, in order to assist wisely in bringing men into the kingdom.

The annual business meeting and election of the Philadelphia Local Assembly was held at 2 P. M. The conference at 3 was most helpful. The speakers were Prof. Franklin S. Edmonds of the Central High School; W. W. Lord, Jr., of the Pennsylvania Railroad, and Hubert Carleton, General-Secretary of the Brotherhood of St. Andrew. The conference at 4 lost some of its effectiveness because it immediately followed, without break, the previous one. H. D. W. English, President of the General Council; John M. Locke, Orange, N. J.; and Edward W. Kiernan, President of the New York Local Assembly, were the speakers. At 8 P. M. the concluding mass meeting was held in the Y. M. C. A. Hall. Much the smallest audience attended this meeting. The Bishop of Delaware presided in a very happy manner, and noted among other remarks the tendency to what he termed "ecclesiastical economy" in singing or rather abbreviating hymns, and wished all the verses sung. William R. Butler again made an excellent address. H. D. W. English of Pittsburgh, John W. Wood of New York, and the Rev. Francis L. H. Pott, D.D., of Shanghai, China, each emphasized the need of "Winning the Man." The convention was closed with a few words from the Bishop Coadjutor of Pennsylvania, and the benediction.

In conjunction with the Inter-State Convention several interesting services were held: at the Good Shepherd there was the annual Corporate Communion. This has been a feature in this parish for some years. Three priests were present and about seventy men. After the service a breakfast was served and addresses made. Mr. Hubert Carleton was the chief speaker. St. George's Chapter also held its first Corporate Communion and afterward a breakfast was served. At All Saints' Church a special service was held and the address was made in the evening by Mr. C. L. Jordan of Pittsburgh. At St. Matthew's, at the morning service the speaker was the General Secretary of the Brotherhood of St. Andrew, Mr. Hubert Carleton. At St. Stephen's, Wissahickon, at Evensong, the speakers were the Rev. James McGarvey of Guthrie, Oklahoma, and Mr. Frank W. Kidd, Vice-President of the Philadelphia Local Assembly (Junior).

Mr. GEORGE C. THOMAS, to the great delight of his many friends in the Church of the Holy Apostles, Philadelphia, was able to attend the 8 o'clock celebration of the Holy Communion on the First Sunday in Advent, and also, for a few minutes to address the Sunday School in the afternoon. On Friday last he was present at the teachers' meeting of the parish, which he has taught for 34 years. About the middle of January it is expected that he will go abroad for six months.

A MISSION was begun on Saturday evening, Dec. 5, at the Chapel of the Holy Communion, Philadelphia (the Rev. William F. Ayer, priest in charge), which will continue for a week. The missionary is the Rev. J.

Poyntz Tyler, rector of the Church of the Advent, Philadelphia.

THE REV. FRANCIS C. STEINMETZ, rector of Christ Church, Ridley Park, will begin services at Essington, during the week. A Sunday School will also be begun. Mr. Steinmetz will devote a part of his time to missionary endeavor.

TO SECURE a large income for the City of Philadelphia in order that the debt of the city may be reduced, an increased taxation has been placed on all real estate. Last year the Church House was assessed at \$100,000, which has been increased by \$76,000. At the last report the Church House was maintained without cost to the Diocese for the first time. The mortgage indebtedness is \$67,000. It is hoped that some plan will be devised by which the whole of this indebtedness will be removed. The increased assessment makes the matter all the more difficult. The annual interest charge of

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\$2,680 would nearly pay the expenses chargeable to the Convention Fund, or very considerably reduce the assessment for the episcopate.

FOR THE FIRST time in the history of St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), a vested choir of men and boys rendered the musical portion of the services on the Second Sunday in Advent.

THE REV. JOHN P. BAGLEY, rector of the Free Church of St. John, Kensington, celebrated his first anniversary on the Second Sunday in Advent. This was one of the first free churches in the Diocese. A remarkably large Sunday School is connected with this parish and a fund of over \$6,000 is in hand for a parish building.

A FUND is being raised for the purpose of purchasing a brass cross to be placed in the chantry of the Church of the Holy Apostles.

AT ST. JAMES' CHURCH, Philadelphia (the Rev. W. C. Richardson, rector), the alterations and improvements projected last January are entirely completed, with the exception of the new organ. The former vestry room has been made into a large organ chamber. The former choir vestry becomes the clergy vestry room. A beautiful oaken Piscina, carved by the boys of the Manual Training School, has been set up, which will be used for cleansing the Communion vessels. A stone corridor has been built which leads into the choir room. The pulpit has been moved so that it will not cut off the view into the chancel. The old organ used in the church has been sold.

THE RT. REV. A. C. A. HALL, D.D., Bishop of Vermont, will deliver the next course of Bohlen Lectures, in the Church of the Holy Trinity, Philadelphia, on the Wednesday and Friday evenings in the first two weeks of February 1904, on "The Christian Doctrine of Prayer." The subjects of the four lectures will be: The Christian Idea of Prayer; Prayer According to God's Will; Agreement in Prayer; Prayer in the Name of Christ.

MISS ANN KENNEY, of Darby, Pa., who died some years ago leaving her estate to charity and specifying that certain objects were to be benefited, specified also that the remainder should be used for such purposes as her administrator should think best. A part of this sum was given to St. Michael and All Angels' Home for Crippled Children, and \$18,000 to St. Mary's Church (the Rev. A. J. Arnold, rector), \$7,000 of which was to be used in reducing the mortgage on the parish house and the remainder for building a cloister between the church and the parish house and to improve the mural decorations of the chancel to correspond with the magnificent altar. It will be remembered that the altar in this church was one about which some dispute arose with the Custom House officials when it was brought into this country, and pending a decision, was on exhibition in Memorial Hall, one of the buildings still standing in Fairmount Park, which was the Art Gallery during the Centennial Exhibition in 1876. The improvements will soon be begun. The encumbrance on land and property of St. Mary's Church, West Philadelphia, is reported as amounting to over \$18,000.

AT THE morning service on the Second Sunday in Advent at St. Peter's Church, Germantown (the Rev. Stewart P. Keeling, rector), a memorial sermon was delivered by the rector on the life and work of the late Rev. Theodore Sill Rumney, D.D., for thirty years rector of St. Peter's Church.

AT ALL SAINTS' CHURCH, Philadelphia (the Rev. Charles Herbert McLane, rector), large congregations were present and special

music rendered on Sunday, Dec. 6, to welcome the rector who entered upon his duties. For a number of years Mr. McLane was rector of St. James' Church, Downingtown, Pa.

PITTSBURGH.

CORLANT WHITEHEAD, D.D., Bishop.

Cornerstone at Wilkesburg—Mission at Pittsburgh.

ON THE AFTERNOON of Thanksgiving Day, the corner stone of the new St. Stephen's Church, Wilkesburg, was laid by the rector, the Rev. R. W. Patton. Owing to the inclemency of the weather, the larger part of the service was held in the old church, which stands upon the same lot, the clergy and choir marching from the church to the foundation and remaining outdoors only long enough for the actual laying of the stone. Addresses were made by the Rev. Drs. Arundel of Trinity Church; McIlvaine of Calvary Church, and White of St. Andrew's. The structure will be of stone, and will cost \$35,000.

DURING the week beginning Nov. 30th, a mission has been held at the Saint Mary Memorial, Pittsburgh, by the Society of St. Philip the Apostle, the Rev. F. E. J. Lloyd, D.D., director, preaching the mission. There was a celebration of the Holy Communion daily at 7:30 A. M., with short meditations on different aspects of the Holy Communion. At 4 o'clock on two afternoons were held services for children, and on the Wednesday a service exclusively for women. During the evening there were addresses on the general subject of Life, with sub-topics of Holy Baptism, Confirmation, Holy Communion, Death and Judgment, and Heaven and Hell. On Sunday morning the subject of the sermon was "The Influence of Religious Beliefs on the World"; in the afternoon, at a special service for men, the subject was "The Secret of Strength"; and in the evening, at the closing service, "The Statement and Answering of Objections made to the Episcopal Church."

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Sale of Whitaker School Buildings.

THE Sacramento Missionary says: The Whitaker School buildings and grounds, at Reno, Nevada, have been sold to a Reno corporation, known as the Whitaker Hospital Association, for the purpose of a general hospital. They are admirably adapted to

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these purposes. The location is high, the grounds ample, and the view magnificent. The air on these Nevada heights is pure, salubrious, life-giving. Bishops Leonard and Moreland, as successors to Bishop Whitaker, have signed deeds transferring the property for \$10,000. The purchasing corporation is composed mostly of Reno's leading physicians. We wish the hospital abundant success, and cannot conceal our satisfaction that the property so long used in Christian education of the girls of Nevada is to continue in humane work and to perpetuate the name of the great first Bishop of Nevada. For many years the school has been closed, owing to the free competition of the State University on the same heights, and the property has been an expense to the Church. God bless the Whitaker Hospital and make it a power for good in the reviving and prospering life of the Commonwealth of Nevada.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Missionary Progress—Cathedral Debt Paid.

ON SUNDAY, Nov. 22, Bishop Griswold occupied his place in Christ Cathedral, Salina, having just returned from his summer's sojourn in the East, where he had spent his short vacation, and several months in presenting the needs of his District. The Bishop reported having secured such help and assistance as to enable him to accomplish his most reasonable hopes, and that he returned encouraged and full of hope for the future. He has moved the Rev. Mr. Belsey from Great Bend, placing him at Goodland in charge of a group of missions covering a large territory in the northwest corner of the state, and has sent to him as an associate, the Rev. C. L. Adams. Mr. Adams writes cheerfully and hopefully of his first impressions of his field. The Rev. Lloyd Benson has entered upon his work at Ellsworth with a vim and determination which can't help but inspire and encourage that people to larger efforts for the Church. Advent Sunday the Rev. H. C. Plum, late of the Diocese of Albany assumes charge of Kingman and Medicine Lodge in place of the Rev. Karl Heyne, who has found it advisable to confine his efforts to Anthony, Harper, Kiowa, and Freeport. Mr. A. H. W. Anderson, a candidate for orders, this week goes to Great Bend and Larned as lay reader in charge, in place of the Rev. Mr. Belsey. The Rev. Mr. Geisel of Beloit has added Concordia to his charge. At Minneapolis, the Rev. Dr. Griffin has been making rapid progress in renovating the residence recently purchased by the congregation of St. Peter's Church, and ere long will have almost a model rectory.

TO-DAY the "release of mortgage" was "made of record" in the Saline County Court, and marks the complete clearing of mortgage indebtedness of Christ Church Cathedral parish, and makes a happy second anniversary event of Dean McKim's tenure as rector. The Dean is preparing a supplementary class for Confirmation, to be presented just before Christmas.

WITH the completion of the new dormitory, a handsome three-story brick building, at St. John's School, Salina, affording a needed enlargement, a substantial increase is anticipated in the school after the holidays. The enrollment is now about 65.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Gift at Champaign—Woman's Auxiliary

AT EMMANUEL CHURCH, Champaign (the Rev. J. E. Wilkinson, Ph.D., rector), a sterling silver Communion Service was presented on Dec. 6th, by one of the wardens, Mr. James Cicero Justice, in memory of his wife. The Service was made by Geissler, and is

very handsome, consisting of flagon, chalice, and paten, with perforated spoon. The different pieces bear the inscription: "To the Glory of God, and in loving memory of Margaret Ann Blackwell, wife of James Cicero Justice, 1899."

The Office of Benediction was very impressive, as the donor, who has passed his four-score years, presented his beautiful memorial, with a break in his voice, and the rector received it in the name of Emmanuel parish, and blessed it for the use of the altar. The service concluded with the singing of the hymn "For all Thy saints who from their labors rest," by the vested choir and congregation.

Bishop Seymour visited Emmanuel parish on Nov. 22nd and confirmed a class of twelve, this being the third Confirmation since last Advent.

THE DIOCESAN branch of the Woman's Auxiliary held its annual meeting on Tuesday in Synod-week in Odd Fellows' Hall, Springfield, Mrs. H. H. Candee of Cairo presiding. Addresses were made by the Ven. E. L. Roland in behalf of the colored work in Cairo, and the Rev. John Chanler White in behalf of his work in East St. Louis and adjacent parts. The Auxiliary made a pledge of \$250 for the support of the diocesan missions. Reports of work received from all parts of the diocese, showed the Auxiliary to be doing a faithful and noble work, with many willing hearts and hands engaged in it. Mrs. H. H. Candee was re-elected president, Mrs. D. W. Dresser secretary, and Mrs. Haynir of Alton, treasurer.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Harriman—Sewanee.

AT HARRIMAN, St. Andrew's Church is rejoicing in the fact that it is free of debt. A Thanksgiving Service recently was had and a special programme prepared, the Rev. Samuel Ringgold, D.D., of Knoxville, preaching the sermon. The *St. Andrew's Magazine* is meeting with great success. The Rev. W. Belcher Allen and Miss Alberta Ayers are

ABOUT FEAR.

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G. B. ALLEN,

A. G. P. A., St. Louis, Mo.

to be complimented on their successful launching of the paper. Glen Mary mission is in a very healthy condition. The congregations are large and encouraging. Mr. Allen, who recently came to us from the Baptist ministry, conducted a ten days' mission there. Rugby is progressing slowly. There are many encouraging features connected with the work. We are hoping that after a seven days' mission, conducted by Mr. Allen, the missionary in charge of this field, the church will put on new life.

NEAR SEWANEE, the mission of St. Andrew's at the Switch has just completed a mission chapel, 20x30 feet, which was opened by the rector of the Otey parish. The interest in this mission is increasing, the attendance at Sunday services varying from forty to fifty. The people of the mission enter heartily into the services and show good, Churchly training. Several have been baptized since the opening of the building. The Sunday School teachers are three of the theological students of the University. Our Saviour's, Jump Off, a smaller mission than St. Andrew's, and a much poorer class of people, has paid its apportionment for Domestic and Foreign missions in full, and \$1.31 besides. This, in consideration of the poverty of the people is most admirable. The parish school at Cowan is doing fine work under the care of Miss Anne Robinson. Miss Douglass, daughter of the late Rev. Dr. Douglass of Louisiana, has opened a parish school at Sewanee, with an attendance of thirty children. Miss Douglass is an experienced teacher, and the school promises to be very successful. The Girls' Friendly Society was organized recently at Sewanee, with a beautiful and impressive service in the parish church. There are ten members and one associate. This is under the direction of Miss L. H. Cunningham.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Girl Choir at Palestine.

A CHOIR of young girls, attired in a uniform consisting of black skirt, white cape, and college cap, has been inaugurated at St. Philip's Church, Palestine, to furnish music for Sunday Evensong. A young boy fulfils the duties of crucifer. A kindergarten department in connection with the Sunday School has also been successfully established.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Death of Rev. John M. Todd—Woman's Auxiliary—Prisoners' Aid Association—Resignation of Rev. J. B. Perry—B.S.A.—Hyattsville.

THE DEATH of the Rev. John M. Todd, rector emeritus of William and Mary parish, Charles Co., Md., died at his home at Wayside, Nov. 25th. He was in his eighties and had been ill for some years. Mr. Todd was a native of Virginia and a graduate of the Virginia Seminary, class of 1842, and from his ordination in the latter year, until failing health compelled his retirement from active work, he was rector of the parish named.

THE WOMAN'S AUXILIARY held its regular monthly meeting in St. John's parish hall, on Tuesday, Dec. 1st. The committee appointed last month to select a special work to be undertaken by the diocesan branch as part of its contribution to the amount asked for by the Board of Managers from the Auxiliary, reported that after consultation with Miss Emery, they had decided to suggest that part of the support of one of the workers in Porto Rico should be assumed. The decision in the matter was postponed. An interesting letter was read from Miss Crumme at St. Mary's School, Shanghai, in regard

to the girls educated on the Catharine E. Jones memorial scholarship, for many years supported by the Washington Auxiliary.

THE FIRST public meeting that has been held by the Prisoners' Aid Association, though it has been in existence several years, took place in the Pro-Cathedral on the evening of the First Sunday in Advent. The Bishop was present to show his deep interest in its work, though a great sorrow had come to him that day, in the tidings of the sudden death of his brother. He spoke a few words in regard to the Association, and introduced the Rev. Mr. Paddock, rector of the Church of the Holy Apostles, New York, who gave a most interesting account of his work in that city, in seeking to save boys and girls from a life of crime and to keep them out of prison. There was a very large congregation present, testifying to the growing interest in this work.

THE REV. JOSIAH B. PERRY, rector of St. Andrew's Church, has accepted a call to Trinity Church, Natchez, Miss., and will leave Washington about the middle of January. The Rev. Mr. Perry has been rector of St. Andrew's for twenty-three years, and is probably the senior in active service of any of the city clergy. He is a native of South Carolina, and a graduate of Trinity College and of the Virginia Seminary. He was ordained to the priesthood in the Church of the Epiphany in this city, in 1877, and his first ministerial work was in the part of Maryland now embraced in this Diocese. He has built up St. Andrew's from a small and feeble parish to its present prosperous condition, a new church edifice having been built during his rectorship.

ON THE EVENING of St. Andrew's day the annual service of the Brotherhood was held in the Pro-Cathedral. The Bishop, who was to have delivered the annual sermon, had been called away by the death of his brother, and his place was supplied by Archdeacon Richard P. Williams, who gave a stirring address on the words, "Come with us, and we will do you good." After the service, a meeting was held in the Sunday School room, when the retiring President, Mr. George W. Salter, delivered his annual address, reviewing the year's work of the chapters and the executive committee. Mr. Bert T. Amos, the Treasurer and Corresponding Secretary,

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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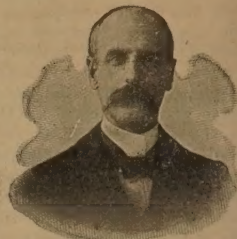
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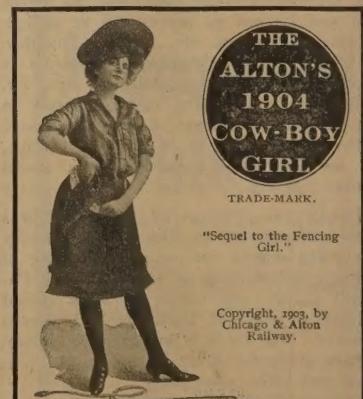
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also presented his report, which showed a gain of thirty members during the year.

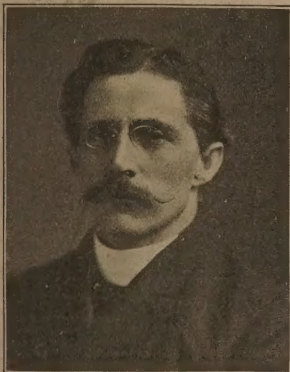
AN INCIPIENT blaze in the church at Hyattsville, Md., on Nov. 30th, was extinguished before serious damage had been done. It was caused by an overheated register.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

New Rector at Northampton—Springfield.

ST. JOHN'S PARISH, Northampton, after many months, has at last extended a call to the Rev. Lyman P. Powell of Lansdowne, Pa. He will officiate in St. John's for the first time, Jan. 3d. Mr. Powell is a grad-



REV. LYMAN P. POWELL.

uate of Dickinson College and the Philadelphia Divinity School, and has taken a post-graduate course in Johns Hopkins University. Mr. Powell's parishes have been in Ambler and Lansdowne, Pa. He has been an editorial writer on Philadelphia papers, and has published a book, entitled *Historical Towns of America*.

St. John's parish is a most important work of the Church since it is located near the campus of Smith College, and comes into close touch with over 1,200 young women.

ELABORATE preparations are making for celebration of the 25th anniversary of the Rev. John Cotton Brooks as rector of Christ Church, Springfield, which will be celebrated on Dec. 16th. There will be a morning service, and a reception to the parish and friends in the evening. Among those who have accepted invitations to be present are the Bishops of Massachusetts, Western Massachusetts, Rhode Island, and Long Island, a number of the leading clergy of New York and Philadelphia, and a large number of the diocesan clergy.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Anniversary at Kansas City.

THE 20TH ANNIVERSARY of the founding of Trinity Church, Kansas City, and also of the rectorship of the Rev. Robert Talbot, was commemorated on Tuesday evening, Dec. 1st, by an informal reception in the guild room. Among those present were the Bishops of West Missouri and Kansas, who spoke in high terms of the long and faithful work of the rector. Addresses were also made by the Rev. J. Stewart-Smith, rector of St. Mary's Church, Kansas City, Mr. Robert B. Middlebrook, senior warden of Trinity Church, Mr. John T. Harding, and Mr. Willard E. Winner, one of the original founders of the parish, who selected Mr. Talbot for their first, and thus far, only rector. All the clergy of both Kansas Cities were present and also representatives from the neighboring towns, together with many of the laity from all the other parishes in the city. A silver loving cup, filled with money, was presented

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to the rector. Upon it was engraved the inscription: "Presented to the Reverend Robert Talbot, Founder of Trinity Church, Kansas City, Mo., on the Twentieth Anniversary of his Rectorship, December 1st, 1903. By his loving Parishioners."

Trinity Church began with fifteen communicants, in an upper room; to-day it numbers nearly six hundred, and worships in one of the handsomest churches in the West, and from it have gone out two or three now independent congregations. Few priests have more of the love of any community than has its rector.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Buffalo Clericus—Wolcott.

THE LUNCHEON of the Buffalo Clericus, held Nov. 9, in the Saturn Club House, was attended by thirty of the clergy of the city and neighboring parishes and was presided over by Bishop Walker. The Bishop entertained those present with some account of the recent meeting of the Bishops and of the Missionary Council in Washington. He also read the decision of Judge Childs in the matter of De Veaux. We understand the case will be appealed. The Rev. W. North, L.H.D., gave an interesting resumé of the proceedings of the Church Congress in Pittsburgh, which he attended. The subject of a city missionary for Buffalo was broached and discussed, and a committee appointed to procure data for a future meeting on the subject.

THE INTEREST of the Church people of the Rochester Archdeaconry has become much awakened during the past year by the efforts that have been made to erect a church in the village of Wolcott, in Wayne County. While in other parts of the Archdeaconry many mis-

sions have been started in recent years, this is the first place in this county where a new work has been started and built up within the last 30 years. About 60 years ago Bishop De Lancey made a visit to Wolcott, and Bishop Cox was there once during his episcopate; but it was only a few years ago that the mission was organized and given the name of St. Stephen's. Since that time the people of Wolcott, aided by the Sunday Schools of the Rochester Archdeaconry and the Church people of the vicinity, have succeeded in raising an amount sufficient to warrant the erection of a church.

The service of the laying of the cornerstone was held Nov. 6th, the Bishop of the diocese officiating, assisted by Archdeacon Washburn and the Rev. W. B. Reynolds, missionary-in-charge. The following clergy were also present: The Rev. Messrs. Hart, Parrott, Miller, Bouck, and Goss. Messrs. Denton and Houston, lay readers, came down from Rochester. The members of the vested choir of the parish at Clyde helped to make the rendering of the service dignified and impressive.

After the laying of the corner-stone, the clergy and people partook of a luncheon at Medbury Hall, where, at its close, many words of congratulation were spoken by the visiting clergy on the evidences of progress in the growth of the Church in Wolcott.

CANADA.

Diocese of Montreal.

AT THE DAILY services for the first week in Advent in Christ Church Cathedral, Montreal, the Rev. H. G. Scott, of St. Matthew's Church, Quebec, was the preacher on three days of the week.—COADJUTOR BISHOP CARMICHAEL preached to a large congregation at the Church of the Advent at Evensong on Advent Sunday.

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